

Calvinist Contact

An independent Christian weekly

July 28, 1989/44th year of publication/No. 2175

Muffin shop celebrates a year of helping street kids



Photo: Yonge Street Mission

A muffin walking down Toronto's Yonge Street, supported by Gail Sagara (centre), celebrates the first year of Hallelujah's muffin shop.

Robert VanderVennen
(from reports by Barb McLeod)

TORONTO — The staff at Hallelujah's Muffin and Coffee Emporium, a program of Yonge Street Mission, recently celebrated its first full year of helping street kids build new lives away from drugs and prostitution.

The Mission has found that it's not enough to persuade teens living on the street to change their lives. The kids need jobs and a whole new lifestyle. So Rick Tobias, a staff member with business experience, decided that job training and lifestyle training were vital intermediate steps for kids who had never held a job.

In its first year, 26 street kids have worked at Hallelujah's, located on the Yonge Street strip in downtown Toronto. They receive basic job training and weekly life-skills training.

Kids lack motivation

"Some kids have never before held a job for even two months," says Gail

Sagara, manager of the muffin shop. They are failure-oriented, and Gail constantly needs to point out their successes to them. At first Gail asked each new employee to make a commitment to stay for six months, but later she reduced that to a more realistic four months.

So far, 17 kids have met the four-month commitment. But even for those who quit, their job at Hallelujah's was their longest period of employment ever.

Those who quit often lacked motivation, experienced personal brokenness they could not cope with, were unable to handle the discipline of regular work, or were lured back to the street with the easy money of drug-dealing, prostitution, or acting as subjects for pharmaceutical testing.

"Every kid who has worked at the shop still keeps in touch," says Sagara. "Even when the kids leave, I continue to offer words of encouragement and reaffirmation that they can do well."

A major barrier the kids have is based on power struggles. The kids often have difficulty responding to supervisors and respecting those with seniority. The street has taught them very different ways to determine who should be in authority. "Street life operates on authority levels that depend on who's biggest, toughest, has committed the most horrendous crimes, or who has the biggest mouth," says Sagara. Among her biggest problems are deciding when to be "hard" and when to be "soft," and when to give a second chance.

See **WORK** — p. 3

Thinkbit

Some battles can only be won by never allowing them to take place.
The Fish Eye Lens, June 1989



Rural women tackle social issues



Photo: Jacoba Bos

Women and Development Conference participant Renée Weavers (facing camera) discusses issues with other conferees.

Jacoba Bos

STRATHROY — Nompri Mahlangis is black and a woman. That's two strikes against her in her native South Africa, which has a population of 27 million blacks and six million whites.

"If I would marry a white man and give birth to a black baby in a hospital for whites, the baby would be taken from me and put in a hospital for blacks," Nompri told a hushed audience of 200 women gathered at Ridgetown Agricultural College for a conference this spring on women and development, with emphasis on parallel issues and solutions for rural women in Ontario and in the Third World.

Rennie Feddema lives with her husband John on a dairy farm in fertile southwestern Ontario. She is concerned about the crisis in agriculture and her concern has grown into a determination to do something about the issues and problems which farmers face. With 96 people now dependent on one farmer for food, compared to four people dependent on one farmer at the turn of the century, a lack of farm land could spell disaster for our food supplies.

Issues discussed at the two-day conference were as diverse as the participants described above, who represented church groups, relief organizations and other groups. Yet the similarities in many situations were as much alike as the many tiny black braids adorning the head of an elegant black woman from Eritrea. The woman had never known peace until she came to Canada, leaving all her family behind in a country that's been at war for 27 years.

The conference addressed common concerns and issues. Frustrations were aired and helpful advice given, resulting in an action and strategy session at the end in which the women came up with solutions and resolutions pertaining to the following issues:

Land use

Land appears to be a commodity being swallowed up by investors and

developers around cities and towns. Agricultural land is threatened by urban sprawl, landfill sites and utility lines slicing through fertile fields. Industrial growth in rural areas is depleting the dwindling water supply.

A resolution calling for a halt to all severances and annexation of prime farm land throughout Canada has now been sent to all government officials. This resolution also recommends a feasibility study to look into building cities on unproductive land and a re-forestation program for poorer-quality land.

Family violence

Despite measures taken to help battered women and their families, each year one million women in Canada continue to be physically and sexually abused in their own homes. Rural women are as vulnerable as their urban peers, and because of isolation and distance they have less opportunity to find help. For this reason the conference participants decided to lobby the provincial government through the Ontario Women's Directorate to set up a province-wide, toll-free, easily-memorized telephone number which people can call any time during day or night for information about assistance available in their region. Help in this form will, it is hoped, curb family violence which, in the rural areas with the stress of the farm crisis, is rising.

See **TRACTORS** — p. 2

In this issue:

A girl learns the measure of her mother's love in Lini Grol's short story, "Brown Shoes" p. 10
Three Ontario choirs have combined on a recording of Psalms from the Christian Reformed Church's *Psalter Hymnal* p. 12
What is glasnost doing to Christianity in the Soviet Union? p. 13

Tractors or tanks?



Photo: Jacoba Bos
Neghiste Hade, a native of Eritrea now living in Ontario, has experienced Third World development problems firsthand.

... continued from page 1.

After hearing Third World women describe the ravages brought on by war, the grief suffered when losing family members and the enormous amounts of money poured into senseless destruction of their land (the cost of one Trident submarine is equal to the cost of a universal child immunization program against six deadly diseases preventing one million deaths per year) conference participants unanimously spoke out against war.

"We abhor Canada's facilitation of Third World destruction," the resolution states. The women have since also written to the Prime Minister as well as to the ministers of External Affairs and Defence to voice their strong objections to ARMX, a military equipment trade show which was held in Ottawa in May. The weapons displayed there were for use in Third World countries.

Health care

Each year in Africa, a half-million women die in childbirth. In Ontario, health care is becoming illness care, with 98 per cent of funds going

to illness care, leaving two per cent for community health. Though women provide most of the world's health care, they are not represented at the policy-making levels.

Women at the conference have since then been lobbying for laws requiring food labels to list the origins of products as well as any pesticides, herbicides, or hormones used in growing and processing food.

Women were also encouraged to become more health-oriented and to teach children basic life skills, e.g., that eating nutritiously need not be expensive, and to emphasize prevention and good hygiene.

Participants also felt that writing to MPPs and MLAs can be an effective tool in building a better health system with the emphasis on community health care. Women in Third World countries face the additional burdens of lack of water, lack of nutritious food, lack of education and lack of health care facilities.

A simple metal table in a bare room does double duty as a dentist's office and operating room in El Salvador. Sister Sexton of the Sisters of St. Joseph's visited that war-torn country. She brought medicine and came back with slides showing smiling people, immensely thankful for a few aspirins.

Women, work and children

Strong disapproval was voiced by all present at the way large companies "gave" new mothers a supply of infant formula. The baby thrived for as long as the formula lasted. After that the mother, unable to breastfeed and too poor to buy formula, could only watch helplessly as her baby died of malnutrition.

When women in India were asked to describe their greatest pleasure they were quick to respond with "The time we can lie down and rest." In Africa, 80 per cent of all agricultural work is done by women, manually. The same women walk miles each day (usually with a child on their backs or clutching their skirts) to gather firewood and draw water. Rural Canadian women also spend many hours doing agricultural work. But the technological advancements prevent them from taking children to the barn or fields where mechanized equipment

have made the farm a dangerous place to be, especially for children. Over a 10-year period, 80 children have died in farm accidents in Ontario and there are similar numbers in other provinces. Since toddlers are especially vulnerable, good child care is a major concern.

"If I could just have somebody in the house to put the kids to bed while my husband and I are out in the field haying," sighed one farm woman. Some rural groups have come up with their own solutions. They have put together a registry of homecare

givers, while others have organized centre-based care where children are cared for in church basements or other suitable centres.

Most women agreed that home-based care is ideal and that organized child care should never take the place of family or home. A decision was made to influence municipal and provincial governments for more accessible day care.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Rodeos re-enact conquest of nature

Every year about this time an event in southern Alberta captures the attention of the rest of the country: the Calgary Stampede. The speed of the chuck wagon races, the thrill of the bronco riding, the skill of the calf wrestling, the deftness of the calf roping, the daring of the bull riding, all contribute to the aura of exhilaration and excitement of the week of events. Humans and animals in close tandem are performing, in contest, activities usually done as work on the ranch.

If the events are looked at more closely, however, the purpose of the activities is different from what first meets the eye. On the surface these events are contests involving feats of skill honed on the ranch. However, on a deeper level, what is occurring seems to be the ritualized re-enactment and celebration of the dominant Canadian worldview.

Canadian worldview

According to Brian Walsh and Richard Middleton, in their excellent book entitled *The Transforming Vision*, a worldview is a network of very basic beliefs that make up the vision for a person's or community's life. These beliefs guide that person or community in its actions by giving answers to four questions: (1) what is the nature, task and purpose of human beings?; (2) what is the nature of the world we live in?; (3) what are the basic problems and obstacles that need to be overcome in doing my task and purpose?; (4) how do I overcome these problems? Those four questions make up a worldview, a faith commitment. The answers to those questions shape and guide a person's or community's actions.

The dominant Canadian worldview, according to Walsh and Middleton, is one which stresses independence, self-reliance and individuality. First of all, persons are seen as autonomous and self-made, assertive and self-sufficient masters of their own destinies. There is little emphasis on loyalty, obedience, dependence, gentleness, service to others,

being part of a community, and harmony with nature.

Raw materials

Secondly, the world or nature is viewed as a frontier to be conquered, as a resource that needs to be exploited, as an adversary that needs to be overpowered, as a raw material that needs to be developed and as property that needs to be owned. It is not seen as a friend that needs to be cared for, as a homeland needed for identity and self-respect, as a garden that needs to be tended or as a creation that needs to be developed and preserved.

Thirdly, the underlying problem of the world is viewed to be nature in its unconquered, raw, unexploited, unowned, adversarial state. The solution is, fourthly, to develop activities, processes, techniques and programs to overcome these barriers and obstacles that nature puts up to challenge humans.

The events of the Calgary Stampede (or any other rodeo) can be viewed as a ritualized re-enactment and celebration of the dominant Canadian worldview. The events highlight the rugged individuality and aggressive self-reliance of the men in the competitions. The animals are raw materials to be conquered (bronco riding), adversaries to be overpowered (calf wrestling), or resources and props to be exploited in self-development (calf roping).

Men use the animals to show the superiority of humans over nature. The strength and dangerousness of the animals reaffirm the raw power and wildness of nature and the need to overcome that opponent; the success of the cowboys in their events highlights the victory of rugged self-made men in conquering nature.

Thus, on a deeper level, the entire rodeo is a (religious) celebration of autonomous men asserting their power by conquering nature.

Clarence Joldersma teaches science at Smithville Christian High School, Smithville, Ont.

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Cap in hand, shoes spit-polished and pants with a knife-sharp crease, P.E.I. premier Joe Ghiz came to Ottawa to ask if Monsieur could pretty-please not shut the Summerside military base. Monsieur was tough as concrete nails and promised the sum total of zero plus zero, which isn't a whole lot. Perhaps it was because Premier Ghiz picked such an unfortunate time: Monsieur was packing his suitcase to go to Paris for the economic summit. He had bigger things on his mind. Twenty-nine heads of state will be guarded by 30,000 police and soldiers. The Paris papers have dubbed the event as "the week of madness."

★★★★

Air Canada went on the block and was picked up quickly by eager buyers. There are speculations that PetroCan will go next in the great Ottawa blue-tag garage sale. Privatization is the hot-blooded passion of all conservative governments. Somebody has already offered to buy the transcontinental service of VIA Rail and make it into some super-duper, filet-mignon-and-champagne train. The 65-cent-hot-dog traveler

will have to resort to hitchhiking.

★★★★

Our former United Nations ambassador and most elegant socialist, Stephen Lewis, has that unique linguistic ability to reduce abstract conceptions to easily understood ideas. Referring to the debt load of many underdeveloped nations, he said in Winnipeg, "The debts are killing children." All of a sudden, bone-dry economics were transformed into the tears and sorrows of human tragedies. Transubstantiation, no less.

★★★★

The Free Trade Agreement is now exactly half-a-year old. Shirley Carr, Canadian labour president says that already 33,000 jobs have been lost to free trade. Federal Industry Minister Harvie Andre credited the free trade deal for an increase of 94,000 jobs in our country since last December. Informed economic observers agree that the trade treaty has been as relevant to the employment situation as my grandson's kite is to the prevalent weather pattern. Statistics Canada reported a generally unexpected slight decrease in the rate of unemployment, which

prevented the Bank of Canada from lowering interest rates.

★★★★

The government's review of the union between Molson and Carling breweries found that the merger would not threaten competition. How's that again? The new company will own more than half the market in both Quebec and Alberta. I guess the review board found their pasteurized products to be identical twins and did not want to resist the joining of the parents.

★★★★

President Bush, like the president of Loblaw's, is a born-again environmentalist and he will attempt to raise environmental issues at the Paris summit. The president was also in Poland where he was regarded as an omnipotent Santa Claus with unlimited means, who could transform the almost-bankrupt Polish economy in the blink of a bit into a prosperous community. The Poles were a bit disappointed with the promised \$100 million. They had expected a bit more, a billion or so more.

★★★★

For anyone who might harbour a surplus of complaints about the economic

Pressreview

Carl D. Tuyl



or political situation in our country we record here that the great majority of citizens of Romania haven't seen meat since last Christmas, and they have to bribe a whole battalion of officials when they need admission to a hospital. Sort of makes your complaints come to a dead stop, doesn't it? And if anyone needs more convincing that we live in a wonderful country, regard the situation in Argentina, where money was devalued overnight by 54 per cent. Sometimes when I look at the prices in our supermarkets I think that the same has happened here, but that's not really so.

★★★★

The French are celebrating the 200th anniversary of the Revolution. It seems that in preparation of that event, every historian on the face of this smog-filled earth has written a book about it. It was not always "un jour de gloire."

★★★★

We call our older citizens seniors. In Britain they are called "wrinklies," and employers as well as the government would dearly love to have a whole lot of wrinklies rejoin the labour market. A new law stipulates that their pensions will not be reduced by additional income, which is of course good news for

England's most prominent wrinklie, Margaret Thatcher, who at the age of 63 is making \$1,900 per week, which is a decent income in anyone's language.

★★★★

Practice makes perfect. Italy's Andreotti, who has served as that country's prime minister five times, is going to try to form Italy's 49th post-war government. It will be a bit like creating peace and harmony between 16 tomcats in a room with two female felines. Tough job!

★★★★

Summer is upon us. Raspberries; sunburn; new potatoes; second Sunday services attended about as well as the welfare funeral of an unknown derelict; bikinis; ministers on vacation; elders reading sermons; tourists flocking around like ants at a picnic; vine-ripened tomatoes; and sermons. Ceiling fans going full blast, tickling the pages of the pew bibles and slightly disturbing the coiffure of older ladies who in good Reformed tradition went to the hairdresser on Saturday; the time when you don't have time for the things you thought you would have time for.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Work at muffin shop can change lives

...continued from page 1.

For a street kid, being a Hallelujah's employee is something to be thankful for and proud of. Working at the muffin shop has brought stability and learning to the life of five-month employee Brian Kaphengst, for example. "Instead of lazing around all day, I can now work," he says. "Instead of walking up and down Yonge Street I now have somewhere to belong. I've got my mind straight. I've stopped taking drugs. I've been able to keep my faith, to ask questions. I have a place to live off the street. I'm staying away from night life. I've learned how to get along with my work colleagues. I've also learned how to organize my time and

establish a routine for myself. And I can now see big things happening in my future!"

During the first year the shop's product line has expanded greatly beyond muffins, the shop's specialty. New sweet treats appear almost weekly. Now they also serve Nanaimo bars, cinnamon buns and giant cookies, with the help of baking consultant Dave Clarke. Sandwiches, bagels and homemade soups now help to make a complete meal.

May was the first month the shop was at a break-even point. According to business experts, this is very good for this kind of new business. The shop was started only after donations of \$220,000 enabled the shop to begin without a crippling debt.

In its first year Hallelujah's Muffin Shop has moved well toward its goal of providing jobs and life-skills training for street youth. Those who want to change their lives can now find a realistic, supportive, disciplined work environment where they can acquire the skills, experience and confidence they need to leave behind the lifestyle of the streets.

Public recognition of this contribution to the city has come from Toronto's mayor, Art Eggleton, who has proclaimed the week of October 1-7 as "Yonge Street Mission Week," which will include a public celebration in Nathan Phillips Square at City Hall.

CPJ calls for changes to landlord-tenant law

Tom Bateman

CALGARY, Alta. — Citizens for Public Justice (CPJ) is calling on the Alberta Government to give Alberta tenants security of tenure to end the possibility of arbitrary evictions on three month's notice.

CPJ argues that landlords and tenants would both benefit under an improved dispute resolution mechanism that would allow quicker, more informal reconciliation of differences than recourse to the courts.

These are among the 14 recommendations CPJ makes in a submission to the

Ministerial Advisory Committee on Residential Tenancy, which is considering improvements to Alberta's Landlord and Tenant Act. CPJ's recommendations reflect its involvement in a rash of unreasonable evictions last year in which tenants were evicted for having spoken to their MLA about tenancy problems.

CPJ also asks the ministerial committee to consider prohibiting terminations of tenancy during the school year if tenant families have school-age children and the termination is for reasons other than breach of tenant

obligations under the tenancy agreement. Manitoba already has such a law.

"This provision would mean that the Landlord and Tenant Act would mesh with the Alberta government's stated desire to foster family stability and community vitality," said Tom Bateman, CPJ's Calgary director.

CPJ hopes the report of the ministerial advisory committee, due this fall, will prompt the government to concerted action on behalf of landlords and tenants in this province.

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Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact: (ISSN0410-3882) is published by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1; Tel: (416) 682-8311 FAX: (416) 682-8313 Office hours: 8:15 a.m. - 4:15 p.m.

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Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail: Calvinist Contact (USPS518-090), published weekly except for July 21, Aug. 4, 11, Oct. 6 and Dec. 29, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1. Second class postage paid at Lewiston, NY 14092. Send address changes to Calvinist Contact, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages. The publication of comments, opinions or advertising does not imply agreement or endorsement by either Calvinist Contact or Calvinist Contact Publishing Limited.

Printed in Canada.

Subscriptions:	Canada	United States
Six months	\$16.30	\$15.00 U.S.
One year	\$28.00	\$25.50 U.S.
Two years	\$53.50	\$48.50 U.S.
Three years	\$79.00	\$71.50 U.S.
Overseas: \$105.00 airmail		\$50.00 surface mail

Editorial

If sugar maples could talk!

Have you ever thought of walking up to a sugar maple in, let's say, Quebec, and asking it a few questions for the purpose of conducting a survey that would show the tremendous advantages of living in a country like Canada? Pretend for a moment that you would actually do that, and that you would say something like this, after looking around to make sure that no one sees or hears you: "Excuse me, Sir, Madam, forgive me for stepping into the kingdom of plants. I hope I'm not interfering with matters solely pertaining to trees, but could you tell me if it makes any difference to you whether you grow in Canada or the Soviet Union?"

I know from experience that, if you use the right intonation and volume, the tree will talk back to you, if your soul but listens, as poet Guido Gezelle would say. That's two big *ifs*, but, never mind. My well-informed guess is that the sugar maple would tell you in a hurry that it would make "no flippin' difference at all, no sirree, Bobby." Sugar maples use a lot of colloquialisms and illiteracies. That's because they are not citified.

"But," you reply, "think of the oppression of communism, think of the poor economy in the Soviet Union."

The tree might shake its crown and say sadly, "Acid rain is me burden, friend. I really doesn't care whether Canada is a democracy. Democracy just means it's ruled by peoples who doesn't give a hoot about trees. And I dunno as I care iffen the Soviet Union is a communist country. Communism means the place is run by Red Army people or party members who also give no hoot about trees. Now, if your country were an arborocracy, a place run by trees, I might look with favourability on such a country. I sincerely hopes you have no more of these foolish questions. I has to use all my energy to preservate what little sap I has running within me veins."

Political blinders

You know what this little exercise of the imagination suggests to me? That we tend to absolutize the difference between democratic and communist countries. As far as trees and animals and water and air and soil are concerned, there is very little difference between countries we call superior in their social and political arrangements and countries we consider inferior.

I'll take the argument a little further. To the extent that animals and plants and air and water and soil are unaffected by political systems, to that extent there is no difference in the eyes of God either. God is the owner of creation. He very much cares what happens to his handiwork. Do you think that he is partial when it comes to which person of what political stripe or of what nationality wrecks his planet earth? Somehow, I don't think so.

Yet, some of us act as if it's good enough to have a democratic form of government or a "free enterprise" system. Especially when you listen to Western politicians at national or international occasions, you would think that having devised this "divine" order of things, we are somehow entitled to the unlimited favour of the Almighty. And to be able to say that your economic system is far more respectful of the individual, why that practically ensures you a one-way ticket to heaven — but not yet, you understand. We need to indulge a little longer in the consumer's paradise we have created on earth.

Perhaps we have tended to judge nations too often in the light of social, economic and political considerations. Isn't it time that we judge them also by how they treat the rich storehouse of creation?

"The trees of the Lord are full of sap," we read in Psalm 104:16. That's a picture of the state of things before human beings had made much of an impact on the environment. Ever since the industrial revolution, that impact has changed and the picture of Psalm 104 has been marred: We nations have been careless tenants, especially we industrialized nations. It's a sad thing when a psalm like Psalm 104 doesn't ring quite true anymore because some of the species it mentions, like the stork, wild asses, the leviathan (presumably the whale), are endangered.

True respect

I wonder sometimes about our way of evaluating each other as individuals and nations and about our priorities. I'm thinking about a salient point made by a pastor at this year's synod of the Christian Reformed Church. He felt that a lot of people could get hot and bothered about some detail of the Creation account in Genesis 1 to 3, but did not care enough about the creation itself to save their plastic or styrofoam cups for the next coffee break.

Has our God become so narrow that we no longer see him as the owner of the creation? Is he only a shepherd of moral souls with theological minds? Let's see him again as the majestic God,

*clothed with splendour and majesty.
He wraps himself in light as with a garment;
he stretches out the heavens like a tent
and lays the beams of his upper chambers on their waters.
He makes the cloud his chariot
and rides on the wings of the wind.
He makes winds his messengers,
flames of fire his servants.*

(Psalm 104:1-4)

This is the God who cares about his creation and who wants us to care for it. Christians should be in the forefront of environmentalist groups.

Remember that conversation with the sugar maple in Quebec? Do you think that sugar maple will be able to fulfil the prophecy of Isaiah 55:12 and clap its hands while its sap runs dry and its branches are defoliated? Do we, nations of the world, live in the spirit of Isaiah 55 while we squander our forests? Of course, even if we were to stay within the usual confines of our narrow thinking, we need trees to stay alive as social, economic and political beings, or to stay alive as doctrinal creatures. But we also need to keep trees alive to ensure God's praise, don't we?

Think of that while you go on vacation among the trees. You are God's guest.

BW

Pontius' Puddle



FETISHES/DAVE FEDDES



My Creator

"I believe in God the Father, Almighty, Maker of heaven and earth." So do you. But today Christians disagree on when and how the Almighty created heaven and earth. Sometimes, indeed, the disagreement becomes disagreeable.

Reformed folks like to think that every spiritual problem is a doctrinal problem. If only we can focus on someone else's theory of creation we can ignore our own ways of responding to the Creator. Orthodox belief, however, is of little value if our attitudes toward our Creator are wrong. For a moment, we will cast our theoretical disagreements aside and reflect on the attitudes that mark a real faith in the Creator.

Trust: It is easy to attack someone else's theory and to accuse him or her of unbelief. But when we worry about tomorrow, we are guilty of unbelief. In numbering the years since creation (six thousand or several billion), we may lose sight of the one who continually numbers the hairs of our heads. Orthodox beliefs about yesterday are hollow if we do not trust God for today and tomorrow. When I really believe in the Creator, "I trust him so much that I do not doubt he will provide whatever I need for body and soul, and he will turn to my good whatever adversity he sends me in this sad world" (Lord's Day 9, *Heidelberg Catechism*).

Open your eyes

Gratitude: We cannot gripe about a theory of creation until we stop griping about weather, insects and any other aspect of creation that annoys us. Some of us fear that bad theories will darken other people's minds. But sinful attitudes often precede the theories. "For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened" (Rom. 1:21). Gratitude is a powerful antidote to unbelief. Thanks be to God who daily showers us with blessings! Thanks be to God who sustains us in our trials!

Praise: "The heavens declare the glory of God; the skies proclaim the work of his hands" (Ps. 19:1). "For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse" (Rom. 1:20). God reveals his glory in creation. But, as Ron Allen observes, some folks can view the Grand Canyon merely as a place that will not grow any corn or soybeans. Creation is a grand theatre of God's glory. We, the audience, should be applauding. Where praise is faint, orthodoxy will be dead.

Your concern, my concern

Responsibility: Because he made it, "the earth is the Lord's and everything in it, the world, and all who live in it" (Ps. 24:1). God owns the universe; we are stewards in his vineyard. Yet some orthodox believers dismiss environmental concerns as the silliness of left-wing wimps and dreamy New Agers. Our Creator, however, is saddened and disgusted as creation groans under pollution, wasted resources and the needless extermination of entire species. Stewardship goes beyond thriftiness and tithing. We are responsible for God's good creation.

Dignity: God created Adam and Eve in his own image (Gen. 1:26-27). God has made us a little lower than the angels, and he crowns us with glory and honour. We are rulers over the works of God's hands (Ps. 8). We who believe this have no business complaining how ugly, stupid, or useless we (or others) are. Sinful, yes. Worthless, no.

Here, then, is the conclusion of the matter: Let the study committees continue their work; I will continue to study. Theories do matter. But I shall not stop there. Bowing before my Creator, I search my own heart for attitudes of trust, gratitude, praise, responsibility and dignity. My lips have said: "I believe in God the Father, Almighty, Maker of heaven and earth." But what does my heart say?

Dave Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.

Letter from the editor

Reporting without fear or favour? We don't always succeed

I have been gently rapped on the fingers by none other than Rev. Louis Tamminga of the Pastor-Church Relations Services of the Christian Reformed Church. In a personal letter to me he took issue with my comments at the end of a report on a farewell sermon by Rev. Joe Veltman in Wellandport Christian Reformed Church.

There were two sides to the story in Wellandport, he said, and I had picked only the one. I had said that the Sunday Veltman had said farewell "marked an end to a ministry that had run aground on the rock of tradition and of opposition to Veltman's desire to seek spiritual and structural renewal." (C.C. June 9).

Tamminga had sympathy for my predicament as an editor to bring "a new honesty to C.C.," but he felt that the tone of my article, "and especially the concluding paragraphs, did injustice to the council and congregation of the Wellandport CRC."

I must admit that he is right. I have not been fair to the council and congregation of Wellandport by printing such a one-sided story. I hereby apologize to the Wellandport council and congregation for having reduced the rather painful conflict in their church to one in which they rejected spiritual and structural renewal. Although most of my article was a report on the sermon given by Veltman, and therefore accurate, the concluding paragraphs were definitely slanted by my limited perception of the problem.

Media integrity

I want to explain to the readers that I undertake this public apology entirely on my own initiative. There was nothing in Tamminga's letter to suggest that I should do this. But it is something that I feel I must do to give credence to my desire to make *Calvinist Contact* an honest and open paper. Let me add that this is not an easy task.

Last May I attended a professional media conference in Winnipeg sponsored and organized by the Council on Church and Media, a Mennonite organization. I believe I was the only non-Mennonite attending. I certainly was the only Calvinist there. Together we discussed topics dealing with issues of integrity in media.

One speaker pointed out that communicators are essentially

biographical. I would add to that ... and autobiographical. They always bring something of themselves to the story. I think it's necessary for reporters to acknowledge that, too, from time to time. I certainly did at the end of my Wellandport report.

He also spoke of the need for "religious reporters" to make use of an "unfettered exercise of the critical function" and to offer "respectful dissent when necessary." He talked about the church as not just any other social institution, "but," he added, "it should be accountable."

This matter of accountability I, along with other Christian journalists, find somewhat problematic. Churches tend to rely a lot on "executive sessions" and confidentiality, all of which are necessary at times, but not always. Councils should be much more open with their membership and involve them when there are problems. Churches should issue reports that have the intent to reveal rather than conceal.

Many risks

Ask yourself what success a reporter will have when he or she asks to hear "the other side" from a council or a church communications officer.

What is the task of the Christian press? Should it report what it knows? This was another question raised at the Winnipeg conference. What are the effects of going public? If the Christian press will not flush out the evils within the church and Christian community, the secular press will. (See abuse situations in Newfoundland.) There are a lot of risks involved in this task, of course. It's not for nothing that I have signed our house over to my wife. I have had threats of lawsuits.

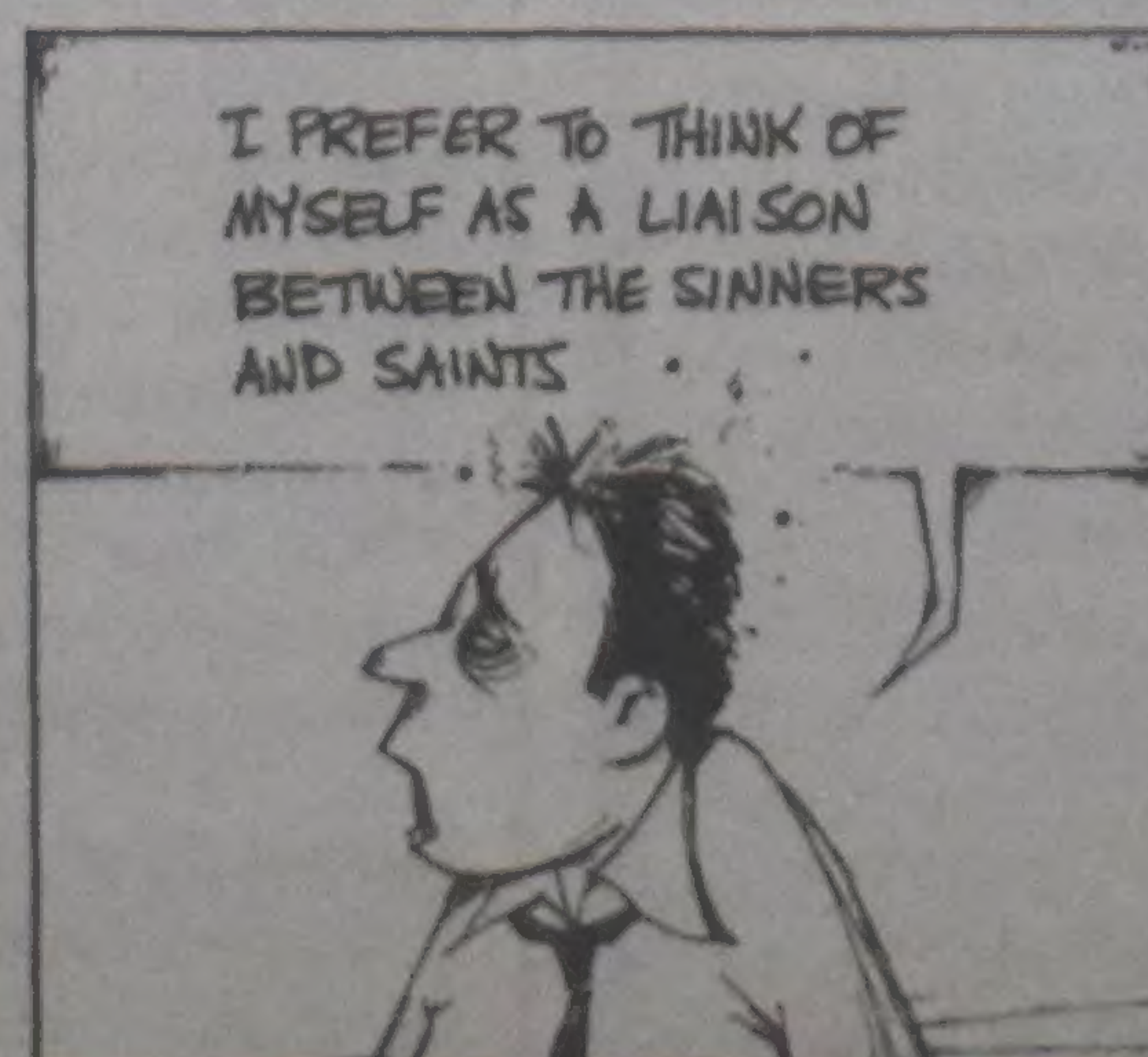
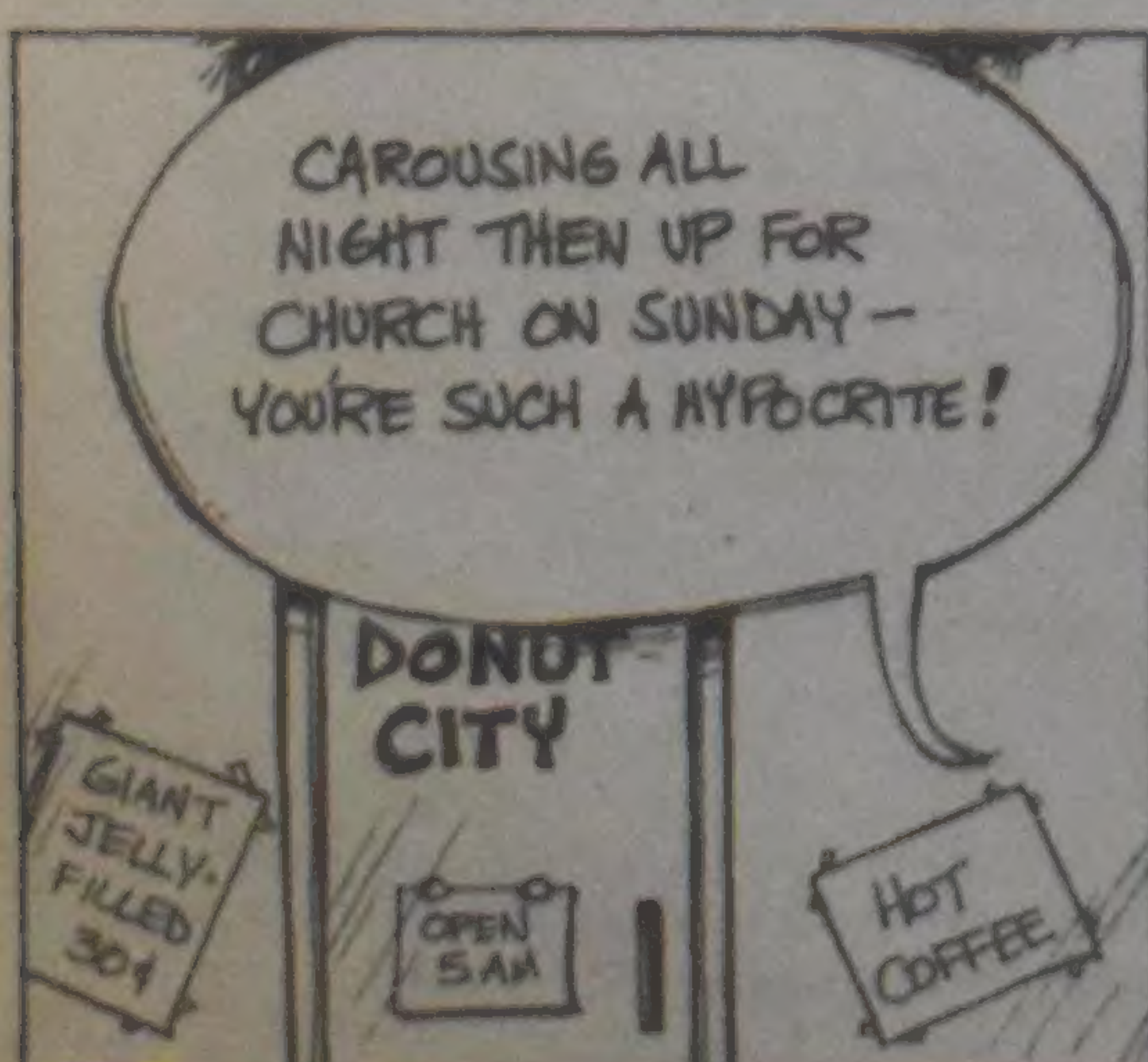
Tamminga was right in acknowledging a predicament in which I as editor find myself. So far my commitment has been not to always play it safe but to take certain risks. This is a price I must pay in order to make our task vital and relevant. Believe me, playing it safe is what most institutions do, and they do lose a fair bit of integrity in the process. I hope and pray I will continue to have the courage to admit mistakes when they occur, and to throw myself on the mercies of Christ.

"If you don't risk, you don't gain," my mother once said to me. I follow her advice.

"The worst thing is not to make mistakes; the worst thing is to shrink back from the task at hand for fear of making mistakes." You can quote me on that one.

Bert Witvoet

BEYOND BELIEF



Reminder

"He who guards his word processors [lips] guards his soul." (Prov. 13:3a)

Soviet law reform still uncertain

Ted Okada

WASHINGTON (NNI)— "A cohesive program of law reform ... has not yet been presented, nor have many suggested reforms been institutionalized. *Perestroika* in the legal arena, as in Soviet society generally, is still reversible," reported Professor Louis Shelley, chairman of the Department of Justice, Law and Society at American University, before the U.S. Helsinki Commission in a set of mid-May hearings to assess the current status of *perestroika* in the Soviet Union.

Shelley admitted, however, that it is "Gorbachev's view that Soviet society can be democratized by changing the substance of and attitudes toward law." The tension between an intrusive law and the push for "democratization" is what many experts are speculating as a root issue in the delayed introduction of new religious

laws governing believers in the Soviet Union.

Shelley said that President Mikhail Gorbachev's reforms have changed the Soviet attitude toward law in several areas. He noted that Gorbachev's lateral shifting of former KGB leader Victor Chebrikov to head the Soviet Legal Commission, charged with placing Kremlin approval on any legal reform, indicated greater emphasis on legal reform as a crowning pillar of *perestroika*.

Because Gorbachev did not fill the KGB politburo vacancy left by Chebrikov, Shelley observed that the KGB has also undergone a loss of status which appears to give additional momentum to legal reform. In addition, a "restructured and more representative Supreme Soviet" would also encourage the formation of parliamentary practices, said Shelley. The reformed Supreme Soviet is now elected by the 2,250-

member newly constituted Congress of People's Deputies.

However, substantial obstacles remain, the most serious being the subordination of the entire legal system to the Communist Party. Shelley stated, "The Soviet Union has never experienced a strong legal tradition." Such conditions have been recently exacerbated by revelations of legal abuses, such as the recent "watershed" trial of Brezhnev's son-in-law Churbanov, who headed the Ministry of Internal Affairs (MVD). Public dissatisfaction

with the poor quality of the investigative work led to significant civil outcries.

Furthermore, especially in the Baltic and western areas, the KGB and MVD still maintain a high level of fear in the populace so as to "stifle citizen initiative and cut off pressuring the bureaucracy for economic improvement and innovation as well as democratization," Shelley said.

In an interview with NNI, Shelley said that the reasons for the recent suspension in the

implementation of the long-promised reforms in the criminal code which have been used against religious believers are complex, and that much depends on the decisions of the new Supreme Soviet. In addition, Article 6 of the Soviet constitution still provides a "leading and guiding role" for the party and insures virtually unlimited control of the process. Shelley believes that such power by the party will be a central issue in the coming weeks as juridical reform faces a crucial juncture.

See page 19 for
Calendar of Events

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In and around the workplace

Ed Vanderkloet

Conflict and renewal on the job

I very much hope that readers of my previous column (about dignity and mutual respect in the workplace) do not shrug off my scribbles as the airy-fairy musings of someone who does not take reality into account. I am quite familiar with the harshness of reality on the job and I know all too well that it is extremely difficult to serve God and one's neighbour in a climate of greed, egotism and raw materialism.

But that does not mean that we have to surrender to the spirit of the age. Our annual celebration of Pentecost would be a hollow ritual if we did not strive to let God's Spirit lead us when it comes to the problems in and around the workplace.

Reality is not only harsh, it is also complex. When the Christian Labour Association of Canada (CLAC) was established, many of its members (including yours truly) were rather naive in thinking that a Christian organization would be the answer to the nation's labour problems.

We honestly thought that giving workers a say in running the affairs of a company would automatically lead to labour peace and industrial harmony. Youthful enthusiasm aside, we could have known that strife and conflict cannot be banned even from close communities such as church and family, let alone the workplace. Christians ought to know better. Doesn't the Bible teach that even the saints possess only a small beginning of the righteousness we have in Christ?

But while we at CLAC sometimes read our early writings with headshaking disbelief, the ideal of mutual respect between employees and their employers has been blessed with surprising results. Many employers and workers (including non-Christians) acknowledge that co-operation is far to be preferred to never-ending conflict, and that granting workers the opportunity to show initiative is of immense benefit to the workplace — not only in the better atmosphere which is created, but also in improved labour relations and satisfied customers.

Why, then, is it that in CLAC-organized firms employers and workers are still often on a collision course?

Two-way street

We must distinguish between the adversary system and an adversarial relationship. It is

well-known that the CLAC is strongly opposed to the adversary system, a system in which management and workers view each other as enemies and in which collective agreements are little more than cease-fire documents.

But to change the adversary system into a co-operative relationship is a two-way street. Both management and workers must genuinely be willing to recognize each other as co-workers with talents and responsibilities. One cannot create an atmosphere of mutual trust and co-operation when one party is only interested in material gain, or when there is hostility or mistrust. To use an old Dutch saying: "Hunting hares with unwilling dogs is pretty difficult." Many employers whose workers are organized by CLAC have begun to appreciate that a Christian approach to work and labour relations means that the union has, first of all, the well-being of the enterprise in mind.

But others are so insistent on maintaining absolute authority or on making profits that they will not tolerate any sharing of decision-making with their workers. Many even consider wage proposals by the employees and their union as an unlawful intrusion into affairs where management rules absolutely.

For such employers, business is a zero-sum game; workers' gain must be an employer's loss. They fail to realize that this is not necessarily true. To illustrate: years ago I was involved in negotiations with an employer who stubbornly refused a request by his workers for a 10-minute coffee break every half-shift. Twice 10 minutes of rest meant, in his reckoning, 20 minutes of lost productivity. We had a hard time convincing him that a coffee break would be advantageous to him as well as to his employees. This man was guilty of quantifying work strictly in terms of dollars and cents.

Honesty compels me to say that greed and short-sightedness are not the prerogative of employers. Employees are often just as guilty of these vices as their superiors.

It is the mark of a truly Christian labour organization when it can tell its own members that they are wrong when their demands or complaints are unfounded.

Ed Vanderkloet, as of a few days ago, retired as executive director of the Christian Labour Association of Canada. He is still editor of the CLAC's Guide and active in the organization's research department.

Cinema summaries

Marian Van Til

Honey, I Shrunk the Kids

Stars Rick Moranis
A Walt Disney production

Tummy Trouble

A Maroon Cartoon, with Roger Rabbit and Baby Herman
A Walt Disney-Steven Spielberg production
Both rated Family

Honey, I Shrunk the Kids has everything going for it but its title. When I first heard that title, I pictured a light-weight, cliché-ridden attempt at comedy, or something just plain stupid.

This film, however, is neither of those things. It is an unusually good, truly whole-family film. It's well-acted, intelligent, thoughtful; and it doesn't succumb to the acute attacks of sappiness which frequently mar Walt Disney productions.

Rick Moranis plays a low-key, preoccupied inventor who has been working tirelessly on perfecting a machine which will shrink matter. If it works, it would be a boon to businesses everywhere in that huge quantities of goods could be shipped literally anywhere at low cost — they would weigh little and take up so little space. (The items would then presumably be zapped back to their original size.)

While the inventor spends hours in his attic laboratory, oblivious to time and those around him, he obviously ignores the realities of husband- and fatherhood.

Consequently, his wife (a real estate agent) and he are feeling a strained relationship. Their concerned children — a likable teen-aged girl and a self-confident 10-year-old boy who has inherited his father's brilliance — are left a little too much on their own as a result, a situation with which neither parent is comfortable.

Next door lives a family with two sons: a brooding teenager who can't live up to his father's sports fantasies for him and a younger boy whose athletic interests are ignored by his constantly complaining, self-absorbed father. The wife and mother in this family is a quiet, patient soul who puts up with her husband's little-boy antics and tantrums and who mediates tense situations between the father and sons.

Disliking what you don't know

It is an amusing irony that each family, while not really knowing and having little contact with the other, thinks the other to be weird. When all four kids are accidentally shrunk to tiny half-inch-high figures, are thrown out with the trash and must navigate the (for them) vast distance across the backyard to the house, they must learn to work and pull together. And their parents, once they realize what has happened, must do the same in order to find and restore their children.

Not only is this film a lesson in laying aside differences in favour of helpful co-operation, but it's a delightful, imaginative look at our relationship to our natural environment. For example, any child (or perhaps even adult) who sees this film will never again view ants with indifference or allow someone to carelessly discard a cigarette butt without protesting that act.

The film's opening sequence, which is animated, is a perfect introduction to the story. Its cartoon copies of the real characters we will see in the film are put in close-call situations which allude to the perils that everyday things like raindrops, lawn-mowers, irons, dogs, etc. cause for half-inch high humans. At the same time, the sequence cleverly provides the film's opening credits.

Running with this (rather short) feature film is a seven-and-one-half-minute animated short called "Tummy Trouble," featuring the cartoon characters Roger Rabbit and Baby Herman which were originally created for the technologically amazing 1988 film, *Who Framed Roger Rabbit?*

In creating this "cartoon" specifically to run with *Honey, I Shrunk the Kids*, Walt Disney and Steven Spielberg are resurrecting the once-standard procedure of introducing feature-length films with one or two well-animated shorts. And well-made it is; and humorous. One would hope that the producers have rejuvenated a pleasant practice.

Parents looking for a summer film to which they can take all children, no matter their age, will find it in *Honey, I Shrunk the Kids*. And they'll probably enjoy it themselves, setting the stage for a lively family discussion.

For the time being...

Adrian Peetoom



Please don't quote me any more texts

I've always been an avid reader of letters to the editor. I usually look for them first in the magazines and newspapers that steadily stream into our house. The ones in *Calvinist Contact* just may contain a reaction or two to one of my own columns

Of course, no writer ever really writes to support or convert the editor. Letters to the editor have points to make to all the readers. Each newspaper or periodical seems to attract a set of regulars — writers whose constant voices hammer away at one or more (to them) crucial sets of issues. The easy-to-take ones use humour; the solemn ones never tire of making it appear that the world is about to come to an end unless all of the readership changes its mind on issue X or Y.

Calvinist Contact counts among its regulars some whose voices have persisted over many years. Their letters are predictable, both in timing and in tone. Only occasionally do they surprise us with a point of view that seems out of character, or so it seems to me.

Of course not all of them make points and express views I can share, but their challenges add spice to my reading ... and provide me with a better sense of what lives among people I care for: the other readers. So keep those cards and letters coming.

"Gotcha!"

There is only one category of *Calvinist Contact* writers that bothers me. Their tone upsets me almost every time, and I wish they would change their approach. Some writers in response to a controversial issue use phrases like these:

- I read in my Bible that ...
 - Don't you know that the Bible says ...?
- and then follow with a specific text, an exclamation mark, a clear expression of triumph, a "gotcha" emphasis.

Now I believe the Word of God is a lamp for our feet and a light on our path through difficult and controversial human issues. But I make these assumptions about *Calvinist Contact* writers who write from within the broad Reformed community:

- They all take the scriptures seriously and seek to have their views shaped by the Holy Spirit.
- They all seek to build up God's people.
- They demonstrate courage every time they stick their neck out in public print.

Oh, one more assumption, before I forget:

- There is no single Bible text which ever proves any point ... ever (perhaps ... I think ... I could be mistaken ... I feel pretty sure ... yeah ... I'll stand by that statement for now!).

It seems to me that my assumptions are not shared by the writers of these irritating letters. Their epistles strike me as harsh and combative. They seem not interested in a communal struggle for truth, but only in debate and winning and scoring points off an opponent. I would ask them to stop writing like that. My experience tells me that those letters only cause angry feelings

and frustrated readers.

What makes those writers do it? Who is to tell, but perhaps the following is part of the explanation. A scholar once told me that he always reads on carefully when other scholars use phrases like these in their writings:

- It is undoubtedly the case that
 - Beyond the shadow of a doubt
- for he then suspects that the writers are not really all that sure about their own position, but wanted to be.

Adrian Peetoom is director of educational research and development for Scholastic-Tab Publications and lives in Chatham, Ont.

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Church press threatened by budget cuts to postal subsidy program

TORONTO (CCP)—The Canadian Church Press (CCP), an association of 57 publications from a wide range of denominations, with a circulation of 1.5 million, is alarmed by provisions in the recent federal budget which would drastically cut the century-old postal subsidy. (*Calvinist Contact* is a CCP member.)

It has only been a year since Flora MacDonald, then communications minister, promised magazine publishers that the government had decided to maintain the subsidy program for at least five more years. Now the government has announced plans to cut the subsidy by \$45 million annually. Guidelines are to be announced soon by the Hon. Marcel Masse, Minister of Communications.

This news comes as a shock to CCP members who have been under regular scrutiny by

Canada Post for the past three years as requests have been made for renewal of second class mailing privileges. Major denominational magazines such as the *Presbyterian Record* and *Canada Lutheran* lost second class privileges, then after agreeing to drop their appeals, had those privileges restored.

Financial hardship

Other magazines have lost second class mailing privileges, causing financial hardship to their denominations. Canada Post has continued to deal with the church press in an arbitrary and often unfair manner.

"Now the government is compounding this unjust treatment by threatening the subsidies which have enabled the church press to serve a million and a half Canadians," says CCP vice-president Bob Bettson, a staff writer for the *United Church Observer*. If the

cuts go through, and our members are faced with substantial postal cost increases, some of our smaller members may be forced to cease publication."

Bettson says Canada Post is a vital link between CCP member publications and their readers. Subscribers are the lifeblood of the church press. The subsidy enables church publications, which operate on a break-even or deficit position,

to keep on serving their readers. A recent survey indicated that if subsidies were eliminated many religious publications would have to spend a third of their budget on postage, which would be a severe economic hardship.

The Canadian Church Press joins with the Canadian Periodical Publishers Association (CPPA) in appealing to the government to withdraw its plans to reduce the

subsidy. If the government proceeds it will be threatening a vital cultural industry which is distinctively Canadian and provides an important service to readers from St. John's to Victoria.

The CCP plans to seek an urgent meeting with Communications Minister Marcel Masse to dramatize the severe impact the budget could have on member publications.

Hungary announces new freedoms for church

Janice Broun

KIRKCUDBRIGHT, Scotland (NNI) — The Hungarian Politburo has approved the re-establishment of religious orders, and announced that the new law on religious freedom cancels all previous government decrees regarding religious affairs.

Following the April announcement, Hungarian Cardinal Paskai instructed the clergy to inform their parishioners about the new potential opportunities for service in religious orders.

During a March visit to Rome, Paskai, accompanied

by the popular government reformist, Imre Pozsgay, assured the Pope that the impending reforms would guarantee freedom of conscience and "remove all forms of tutelage from church-state relations." The meeting was particularly significant in that for the first time, a Vatican meeting took place without the ultra-conservative chairman of the State Office for Church Affairs, Imre Miklos, or one of his representatives. Faced with the total collapse of his religious policy, Miklos, 63, has since retired from public office.

Important new developments since the inception of the new law on religious freedom include the rehabilitation of unfairly dismissed clergy, including Reformed Pastor Geza Nemeth, who had been dismissed by his bishop, the late Tibor Barthas, in 1972, for his outspoken defence of religious liberty. Regular religious services have also started up in a leading Budapest mental hospital; and prison sentences for 73 conscientious objectors have been suspended.

Ugandan missionaries must reckon with AIDS

UGANDA (WEIS) — Missionaries charged with the task of evangelizing the people of Uganda in East Africa will have to reckon with the spectre of the Acquired Immune Deficiency Syndrome (AIDS) and its horrible effects.

The disease, the virus of which has infected an estimated 40 per cent of Uganda's total population, is creating a new generation of orphans. The Presbyterian Church of Uganda is being assisted by Rev. Don Dunkerly, director of the Florida-based

Proclamation International, in using skills developed during their work with orphans caused by the murderous violence of former dictator Idi Amin, to care for those left behind by parents who died of AIDS.

After a tour of the country last month, Dunkerly said the key to the ministry is to see that education is provided for the children, since there is no free education provided by the government. Many children must leave school after the death of their parents because relatives are unable to pay for

the classes.

The disease, known to Ugandans as the "slim" disease because of the way it causes the body to waste away, seems to be transmitted almost exclusively through heterosexual activity, since there are virtually no homosexuals in Uganda.

Bibles OK'd for Iraq

NEW YORK (EP) — The American Bible Society learned recently that churches in Iraq have been given permission by the government to import thousands of Bibles and New Testaments into the Moslem-dominated country. Official permission has already been given for the shipment of 2,200

Bibles, and churches have applied to import more than 14,000 more.

"New lines are being written in the history of Christian work in Iraq," said Jamal Hashweh, general secretary of the Jordan Bible Society. "The situation looks very encouraging."

FROM COAST TO COAST

ALBERTA
Brooks-CKBR 8:00 am 1340
Edmonton-CHQT . . . 7:30am 880
Edson-CJYR 10:00am 970
Fl. McMurray-CJOK 8:30 am 1230
St. Albert-CKST . . . 7:00am 1070
Taber-CKTA 8:00am 1570

BRITISH COLUMBIA
Abbotsford-CFVR . . 7:30 am 850
Burns Lake-CFLD . . 9:15am 1400
Kitimat-CKTK 8:30 am 1230
Osoyoos-CKOO 8:30am 1490
Penticton-CKOK . . . 8:30am 800
Port Alberni-CJAV . . 10:30 am 1240
Prince George-CIBC 8:30am 94.3
Princeton-CKRP . . . 8:30am 1460
Smithers-CFBV 9:15am 1230
Summerland-CKSP 8:30am 1450
Vancouver-CJVB . . . 9:00am 1470
Vernon-CJIB 9:30pm 940

MANITOBA
Altona-CFAM 9:30am 950
Boissevain-CJRB . . . 9:30am 1220
Steinbach-CHSM . . . 9:30am 1250
Winnipeg-CKJS 9:15am 810

NEW BRUNSWICK
Fredericton-CFNB . . 7:30 am 550
Newcastle-CFAN . . . 9:00am 790
Saint John-CHSJ . . . 9:00am 700

NOVA SCOTIA
Digby-CKDY 8:30am 1420
Kentville-CKEN . . . 8:30am 1490
Middleton-CKAD . . . 8:30am 1350
New Glasgow-CKEC 7:30am 1320
Sydney-CJCB 8:00am 1270
Weymouth-CKDY . . 8:30am 103.1
Windsor-CFAB 8:30am 1450

ONTARIO
Ajax-CHOO 9:30am 1390
Atikokan-CFAK 10:30am 1240
Brantford-CKPC . . . 10:00pm 1380
Burlington-CING(fm) 7:30pm 107.9
Chatham-CFCO 9:30pm 630
Guelph-CJOY 9:00pm 1460
Hamilton-CHAM . . . 7:30am 820
Kapuskasing-CKAP . 9:00am 580
Kingston-CFMK 10:00am 96.3
Newmarket-CKAN . . 8:00am 1480
Oshawa-CKAR 8:00 am 1350
Owen Sound-CFOS 10:30am 560
Pembroke-CHRO
(Sat.) 6:30pm 1350
Pembroke-CHRO . . . 10:00am 1350
St. Ste. Marie-CFYN 10:00am 1050
Sarnia-CHOK 7:30am 1070
Stratford-CJCS 8:45am 1240
Windsor-CKLW 9:00am 800
Wingham-CKNX 10:30am 920
Woodstock-CKDK(fm) 8:00am 102.3

THE
BACK TO GOD
HOUR



PRINCE EDWARD ISLAND
Charlottetown-CFCY 8:00am 630

QUEBEC
Montreal-CFQR(fm) 7:30am 92.5

**FRENCH
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IN CANADA
PERSPECTIVES REFORMEES**

ONTARIO
CFIX-Cornwall 9:30am 1170
CRCL-Timmins 9:30am 620

QUEBEC
CHRS-Montreal 8:00am 1090
Valleyfield-CFLV . . . 8:45am 1370

FAITH 20
Ontario, Canada Mon.-Fri. 5:00am
Global TV Network
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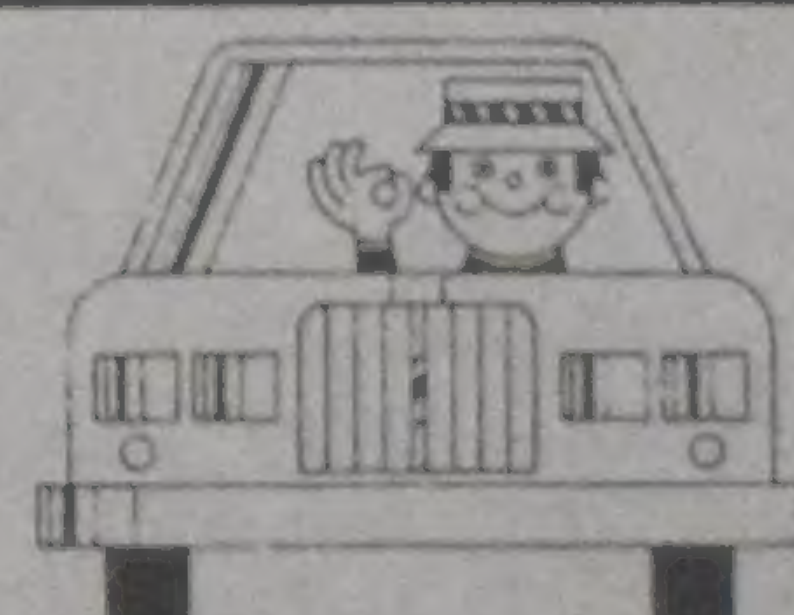
Christian communications group to hold 'praise day'

Marian Van Til

MISSISSAUGA, Ont. — A "Day of Mid-Summer Praise" is being hosted here on July 29 at no cost to participants by the

Verstraete Evangelistic Association's Christian Communications Centre, Gerrit Verstraete has announced.

The eight-hour day (1-9 p.m.) at Meadowvale Community Christian Reformed Church will include "teaching, praise, worship, fellowship and a time of ministry," says Verstraete. The "praise day" will allow "people to share their time together plus get to meet people from many denominations," he asserts. The Communications Centre will also "share plans for its upcoming ministry training program as well as its 1989 Ottawa and Brampton Holy Spirit conferences," Verstraete adds.



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Mike and I at the Billy Graham Crusade

Jake Ellens

The choir had just begun to sing, "Just As I Am Without One Plea." It sounded just like all those times I watched the Billy Graham Crusade on television, except now I was no longer just a spectator. I would be one of the many who would come forward, not to commit my life to Christ, for that I had already done, but to counsel others.

What would I say? What would be expected of me? What if I didn't have the right answers? Would I somehow be a stumbling block to another's salvation? Soon I would be standing next to someone whom I had never met and who would presumably share life's most intimate questions with me, a stranger.

Charles Riggs, a long-time member of the Billy Graham Team had vigorously driven home the message at the Christian Life and Witness Classes as to how we were to counsel. Again and again he would explain the purpose, mission and goal of the Crusade and how we would fit into this massive program of

evangelism. As people felt the call to come forward, a head counsellor would assign counsellors to individual inquirers. In an attempt to match females with females and males with males, I could expect to be matched with a man about my age.

People were now coming forward in a fast trickle. The

head counsellor, in a very organized fashion, matched the appropriate counsellor to a counsellor. Soon the trickle turned into a steady stream and, more quickly than ever, people came from all over the coliseum. The head counsellor soon lost his aura of confidence and control as he assigned counsellors almost at random. He pointed to me and then at a young man coming down the aisle. I immediately rose and followed the young man to join the throng assembled around the platform. I tried to rehearse those rigorous lessons taught at the Christian Life and Witness Classes as if cramming for a high school exam the night before. Soon I would be counselling.

I can understand why so



Photo: Courtesy Billy Graham Evangelistic Association
Crusade attendees move forward to dedicate their lives to Christ. Counsellors meet them on the way up.

many people had eagerly volunteered to be part of the 3000-voice massed choir. What a thrill! People of all ages, colours and denominations joined together through a desire to sing glorious praises of our God. Those differences of denomination and perspective didn't matter a whole lot and perhaps gave us an inkling of what is to come in heaven. For surely, we will sing together: Christian Reformed, Presbyterian, United, Pentecostal, Baptist and others who by grace have been saved. "How could we be anything but united with songs like "I Serve a Risen Saviour," or "Bless The Lord O My Soul," and a new song for many of us which soon became my favourite — "There Is a Quiet Understanding When We're Gathered in His Spirit."

God's Instrument

Billy Graham, at age 69, preached the gospel again as he has done face-to-face with more than 100 million people in other crusades. He had been recuperating from a poisonous spider bite and there were yet some tell-tale signs of an energy which was less than that to which we were accustomed. His well-known frequent hand movements and flawless speech, part of a dynamic delivery, were still amazing for a man of 69 who had been convalescing. The Lord has truly provided a very gifted and humble man to proclaim the gospel to a world in need of a Saviour. The message each time was easy to understand and strong: "Accept the Lord Jesus and you will be saved." He would quote Bible passages frequently and confront the throng with "Confess your sins and ask Jesus to come into your heart."

Thousands of people came each and every night from October 26 to 30 at the Copps Coliseum in downtown Hamilton. A record number filled the coliseum to the wonder of Christians and non-Christians alike. What a witness to the world, that some 90,000 people came from all over to hear God's word in one place. In 1988, we took our children on two occasions and one of them remarked, "do all these people believe in Jesus?"

Wow!"

I was standing almost possessively next to my counsellor as the choir softly sang the last verse of "Just As I Am Without One Plea." Billy Graham gave a short message to those who came forward. Now it was my turn.

Mike was 25 years old, a native of Toronto. I took down his address, telephone number and postal code, just as I was supposed to do. Mike had been raised a Roman Catholic and had "committed" his life to Jesus last year. He struggled with assurance of salvation. How could he be sure? What did we have to do to be saved and how could he feel saved?

Thank God for the Bible. How thankful I can be that, after years of Bible reading and study and church attendance, verses had been implanted in my heart and mind. Often those verses seemed tucked away in the inner recesses of my mind. Now they surfaced and were more powerful than any two-edged sword. "I will never fail you nor forsake you." Hebrews 13:5.

The spirit was at work. What could Mike really do about his salvation? Nothing, except to believe. What could I do to give him that assurance? Nothing, except to lead him to Jesus through the Word. Can Mike save his own soul or can I? Of course not. It depends solely on a forgiving Lord and Saviour. Then what is my part in all this, Lord? Romans 10:14: "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have not heard? And how are they to hear without a preacher?"

I am reminded also of Paul's letter to the Corinthians (I Cor. 3:6): "I planted [says Paul], Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth."

Before Mike left, he embraced me. He seemed assured, assured at least that God speaks to him through the Bible. I left assured that I had watered; but God gives the growth.

Jake Ellens lives in Brantford, Ont.



Pastoral letter

Leonard Schalkwyk

The pastor

What is a pastor? That question arose the other day when *Calvinist Contact* sent me a book about John Calvin, the Reformer. Before I read it, I wondered whether anyone could say anything new about John Calvin. I have several books about Calvin in my library and I know that many, many authors have written about him and the Reformation in Geneva.

The book I was sent is *Calvin, Geneva and the Reformation* by Ronald S. Wallace, published by Baker Book House in Grand Rapids, Mich. Its title is not very appetizing, but while reading it I discovered that Wallace's aim was to write about Calvin as a pastor. That is the golden thread which runs through the preface and all the chapters.

Sometimes people think of Calvin as sitting in an ivory tower far removed from the common people. That is the position the Geneva city council wanted for him but is what Calvin refused to be. He wanted to be a pastor of his congregation. He visited people and counselled people and said he needed that in order to remain close to the real spiritual needs of the people.

Meeting needs

Calvin feared becoming a "professor" who develops theories apart from the needs of real life. And he believed that knowing people's needs helped promote purity of doctrine in a pastor.

It is indeed remarkable that both [19th-century Dutch church leaders] Hendrick De Cock and Abraham Kuiper were liberal while in academic circles but came to conversion and faith in the infallible Bible as they visited church members in their congregations.

John Calvin wrote his commentaries and other important books in addition to his pastoral work and his preaching. In fact, his sermons were very influential in shaping church and society in Geneva and they reached far beyond that city.

His sermons were pastoral. They were not dry discourses; in them he applied the truth to daily life. People were touched by them and were changed.

Calvin often said that the pastor has two

different voices — one for calling the sheep and the other for frightening away the wolves. He refuted false doctrines in his sermons but at the same time fed parishioners in the true pasture of God's Word. He did not consider a sermon to be "oratory"; to him it was a personal word to needy souls. That way he "counselled from the pulpit."

Calvin also brought that Word to church members both healthy and sick. He said, "No one is to remain three full days confined to bed without seeing that the minister is notified."

Always preacher/pastor

The issue "preacher or pastor" was a false one to Calvin. Even "preacher and pastor" is a wrong statement. Calvin was a pastor while preaching and he was still preaching when visiting people as a pastor. All the time, the Word of God was central. And central in that Word was Jesus Christ.

Calvin did not conduct worship with the aim of worshipping worship. His aim was to worship Jesus. When the Geneva preachers followed Calvin's example of combining preaching and visiting, they experienced astonishing results. One of the results was that they became truly concerned about the poor, and care for the poor became one of the outstanding aspects of church life in Geneva!

Because Calvin gave himself to the persons in his congregation, he could be ultimately effective as a church leader. That quality also lifts his books above a purely academic level.

Calvin firmly believed that no minister could write a good, effective sermon if he had not visited in his congregation during the previous week; he had to be up-to-date about their spiritual needs. This became a pattern for the Calvinistic churches. Let's keep that pattern! Then the minister will truly be and remain *verbi divini minister*: servant of the Divine Word.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ont.

Brown shoes

Lini R. Grol

My mother was not for luxury, partly, of course, because we couldn't afford it. Bringing up five children during the Depression was no joke. And though mother laughed and sang a great deal, she didn't take life lightly.

The style for us kids those days was black shoes — and stockings to match. The shoes were high and if you laced them too tightly they cut into your calves. I hated them, as I hated the accompanying hand-knit woolen stockings which made me itch. But no one took notice of my muttered complaints or my hints for store-bought stockings which didn't itch.

To buy clothes was an occasion equal to a celebration. You just didn't go out and buy a dress in a flight of fancy. Mom and Dad would talk about it for days. Then Mom would go and look at items in the stores, come home to tell Dad, then decide what to buy for us. Only then would we go out together and buy the shoes or clothing Mom had sought out for us.

When I was 14, girls my age had no say in the matter. We were seen, and yes heard to giggle, but that's as far as it went. On my way to school I loved to look in the store windows — stores my mother passed by without giving them a glance. These stores displayed only one dress at a time, a hat and maybe a handbag or one pair of shoes, but all without price tags.

My mother liked to shop in the stores whose windows displayed dozens of items duly tagged so that she knew right away what would or would not fit her budget.

I looked into those exclusive store windows and dreamed of that day when I would be rich enough to buy such a dress or hat, not realizing that by the time I'd be rich, the dress would be out of style and I'd most likely be too old for it.

One day, on my way to school, I saw THE SHOES. What shoes they were! They were light brown, adorned with a small grey line, elegant stitching and little brass buckles; and, of course, they were low. I stood and stared; and sighed. Suddenly I craved those shoes as I had never in my life craved anything. Oh, I had dreamed, off and on, of various dresses and even shoes. But this was different.

I wanted those shoes. Even though I knew Mom would never ever enter this classy store, I furiously wanted them. I had to have them.

My eyes glued to the shoes, I imagined how they would look on me. I had never had brown shoes or low shoes. My parents believed in the strong support of the hated high shoes.

Then I realized the hopelessness of my dream. These brown shoes would not go with my sturdy hand-knit black stockings. Grandma was forever knitting those stockings for us; we'd never ever run out of them! It would be too much to expect that Mom would buy shoes and stockings.

I shook myself and ran away from the enticing window, fully realizing what lack of money meant to me. That very morning, Mother had

mentioned to Dad that I needed new shoes, especially now for my confirmation. She had cut up her brown velvet dress and had re-sewn it into a dress for me. While I ran to school, I thought how good those light brown shoes would look with my brown velvet dress.

All day in school I thought of the brown shoes. Mom had said that she would come to take me to the shoe store to try on a pair of shoes. Mind you, not to *choose*. Mom would, as always, choose for me, as she did for all of us. No one in our family ever protested her choice or demanded something else. I, as the meekest of our lot, was the last one ever to rebel.

Mom had said as if to comfort me, "I'll look around this afternoon."

All you'll have to do is try them on." All you'll have to do is try them on." She wanted to resign me to the chore of shopping for new shoes.

If she only knew what I was dreaming buy those beautiful shoes was next to a fairy tale. I dared not tell anyone. That day I couldn't think of anything but THE SHOES. Twice, Miss Rome, our teacher, had to shout at me to call me back to reality.

"What are you thinking of?" she queried sternly the second time.

"Of shoes." I said, dreamily looking up at her.

"Shoes? Shoes?" Her ruler came hard down on my desk and made me jump.

"Write a composition about shoes, at least 500 words, after school." She looked grim; my classmates giggled. I

cringed under her angry eyes and stammered,

"Please, let me do it at home!" I looked pleadingly up at her.

"Mom is coming to take me to the shoe store."

Her eyes softened. She knew every child in school and their family's financial condition, and seemingly realized what new shoes and a trip to the store meant for me, as for any girl in her class. What would she have said if she had known my outrageous dream about those expensive shoes?

"Oh, forget it, but keep your thoughts on your work." Then as if she regretted her leniency she snapped:

"But if I have to warn you again, you'll have to stay and I'll tell your mom that you'll have to do without shoes."

I nodded meekly and bent deep over my book. But how could I keep my thoughts on something as dull as geometry when those brown shoes kept coming back to my mind? Miss Rome must have closed her eyes when she looked my way that afternoon, for even though I tried, my thoughts kept wandering off and I saw myself in that exclusive store with those elegant shoes. I was glad when the bell rang. I was the first on the road, where Mom stood waiting for me. I took her arm and exploded at once:

"I almost had to stay for a composition about shoes." Mom chuckled when she said, "You better not, for I don't like wasting my time."

She steered me to our family store with the rows of shoes in the window

and pricetags proclaiming them to be bargains. I shuddered. They were black. As black as could be. But Mom explained cheerfully,

"Mr. Holland is out, and they have a new clerk. He showed me a few pairs which'll fit you."

She didn't suggest that I would like them. She took it for granted that I'd be happy with them, just because they were new. Before I could say anything we were inside the store and I was sitting in the chair. The clerk knelt before me with a pair of shoes and helped me undo the laces of my hated high shoes.

Mom beamed at me holding up two pairs of shoes. "Look, this time you get low shoes. Aren't they nice?"

"NICE?" That day Miss Rome had told us the word *nice* was trite and I'd sworn never again to use it. Maybe for those black shoes it was all right. They were sort of nice, the one with laces, the other with a buttoned band.

They were a great advancement on my plain high shoes; still I saw again those elegant light brown shoes. I tried on the shoes without enthusiasm. The clerk smiled at Mom and winked when he bent over and said, "Aren't they pretty? As pretty as you."

He looked and talked to me as if I were a little girl, and me almost 14! But he had Mom at his side. She held the purse in her hand to get on with the deal and go home. She was always in a hurry, she had so much to do, and shopping was time-consuming. Once she had made her choice she was quickly done with it. She made me walk up and down. First the one pair, then the other. I



Feature

obeyed, of course. What else could I do? These shoes were all right but they were not THE SHOES. Mom expected me to smile and get excited about these shoes. Then I took a deep breath, and said with unknown courage:

"Are these the only shoes you have? Don't you have other variations?"

"Variations?" Mom gasped. Her eyes rounded in amazement at my audacity. She was not used to such a response to her choices, least of all from me.

"And what's wrong with these shoes?" Her voice held a sharp edge and her dark eyes looked sternly at me.

"Nothing really, but" I dared look at her no longer. She turned to the clerk and demanded briskly, "Do you have something else?"

The clerk ran and returned with more shoes, all more or less the same and, of course, black. Demurely I tried them on. The one pair after the other. Sadly shaking my head when I took them off. Mom watched in silence. I could tell her patience was wearing thin. I didn't know what to do, but I just didn't want those black shoes. Suddenly she burst out, "That's enough. No more. You can go to church in your old shoes."

She was furious as she hurried me out of the store.

In silence we walked on. I felt guilty. I knew she had wanted to make me happy with those new, low black shoes, and it must have seemed to her that I was sulking for no reason whatsoever. Why did I do this to her? I knew how Mom and Dad scrimped and saved to keep us decently dressed and fed. Mom could do wonders with an old dress, but worn-out and outgrown shoes were beyond even her. I needed new shoes but I just couldn't make do with black shoes since I had seen the shoes of my dreams.

Suddenly Mom stopped and whirled me around to make me look at her.

"What's the matter with you? Why didn't you want those shoes? Each and every pair was pretty, looked good on you and fit you, so why didn't you want them?" She shook me lightly, saying,

"You said that you'd been dreaming in school about shoes. Why couldn't you be happy with them?"

I looked down and saw my mother's old shoes. She hadn't had new shoes for ages. Nor had she had a new dress. She never complained or asked anything for herself. How dare I make such demands and ignore her generosity in thinking of us instead of herself? I didn't know what to say. Instead I drew her with me to the store window, the store she would never enter and whose windows she wouldn't even look at. I pointed at THE SHOES and said softly, "That is why"

I looked at her face. Did she see them the way I saw them? Did she see the elegant design, the stitching and the brass buckles? I sighed as I watched my mother look at the shoes.

It was asking too much to expect her to understand my desire. Mom shook her head and said softly, "But dear, they are too expensive."

My heart leaped in hope as I said boisterously, "You don't know that! They're not priced."

Mom nodded and remarked drily, "That's why. They'll cost maybe twice as much as the ones you tried on."

I hung my head and stammered, "I thought they'd go so well with my new velvet dress." Mom had been so happy with the result of that dress.

She smiled wanly and protested kindly. "But this is ridiculous, dear. You must be dreaming." But she didn't move away from the window; she kept looking from the shoes to me.

A twinge of hope stirred in my heart. Could it be ...? I held on to her arm and spoke eagerly, "Yes Mom, I have been dreaming. And someday I'll buy these shoes. Even if you can't buy them for me"

Mom looked in surprise at me. I had never spoken out like this, never laid a claim on anything. She shook her head and asked in wonder, "Does this mean so much to you? This is not like you." She scrutinized my face as if she hadn't seen me for a long time, or as if she suspected me to be ill or something.

"We can't afford such luxury," she said gently. "You'll have to wait." I gestured impatiently. "But you won't even try. You won't ask how much they are. They may not even be that expensive."

She looked upset and protested, "You just don't go in to a store like this and walk out without buying."

"Of course we can. We did it in Mr. Holland's store!"

I felt almost triumphant. Even trying on those shoes for a few minutes would be an achievement. Just knowing how they felt, how they would look on me.

Mom smiled wanly when she said, "The Holland people know we will be back, they know what we need and can afford." She gestured with her head to the store and added sadly, "But so do they."

"How would they know? We've never been inside. Besides, how do we find out if we don't ask?" I was surprised at my own stubborn insistence. For a moment we stared in silence at each other, then Mom turned to look once more at the shoes. She said, "They need special polish and brushes. All we have are black shoes and black polish." She seemed pleased with this excuse.

I laughed out loud and answered quickly, "Sometimes they give you shoe polish if you buy shoes and I can buff them with an old sock." I talked fast, hoping more and more that the miracle could and would happen. That we would go into that store and that I would try on those glorious shoes.

Mom looked puzzled when she said, "Child, I don't know you like this. You have never argued, have never once asked for anything extra. Why now this extravagance?" Then she put her arm around me and spoke softly, "I really want you to be happy and would gladly buy those shoes for you, but if they are too far out, be reasonable and don't make a scene in this store and put me to shame."

"Oh Mom, I won't. I won't." I promised and whirled around to open the door for her.

Compared to Mr. Holland's old



store, this store was rather small, but there was a distinguished smell of leather, wax and something else which I couldn't define. I relished the feel of my feet buried in the deeply piled rug and I sniffed the smells, felt the smooth wood under my hand, saw my reflection in mirrors. I experienced this moment with all my senses.

The well-dressed clerk was calmly looking at us as if he were too proud to come to us; rather, he let us approach him at his counter at the end of the store. Even I recognized this as a place of affluence, frequented by those who were well off, who didn't have to count money as we were used to at home.

There were no familiar winks at me or Mom. There was only silence.

To my surprise Mom's shyness and intimidation for the expensive store seemed suddenly gone, for she had straightened out and spoke calmly, "I'd like to see those brown shoes in the window for my daughter. Maybe she can try them on?" She made it more a demand than a request.

The clerk bowed his head and said, "Certainly, M'dam. I'll get them for you."

I watched him as he brought out the shoes, delicately balancing them on his hands. He made the whole experience something of a performance, like a ballet. He turned one shoe around to show Mom the leather lining, the delicate stitching and the elegant design.

Mom listened and looked as fascinated as I was. He never mentioned the price. Instead he spoke in a fine voice about the shoes, their durability and fine craftsmanship. Then he turned to me, "Would the young lady try them on?"

The young lady sat down in a flash. I tore at the laces from the hated high shoes. He knelt down and, ignoring my sturdy black stockings, carefully put the shoes on my feet. I knew how Cinderella must have felt. My heart beat to bursting as I stood up and gingerly stepped to the mirror. Of course the black stockings looked awful with these elegant shoes, but how good I felt. I had the feeling I had grown an inch or two with these shoes on my feet.

The clerk talked soothingly to Mom: "And with this new kind of crêpe rubber, the soles will last for a year." I looked at Mom and saw something that gave me hope. Would she, could she buy them?

"And we always include a big box of shoe polish with these shoes, to keep them in good shape," he said with a charming smile.

I held my breath and watched mother's flushed face pucker into a frown when she asked, "What did you say the price is?"

My heart fell with a thump in my chest when he mentioned the price which was almost three times as much as the black shoes at Mr. Holland's. My eyes filled as I looked down at my feet. They looked so beautiful and made me feel so grownup. I looked sadly at Mom.

She turned to the clerk and said casually, "I hope you have the stockings to match." The clerk nodded, reached behind him and pulled out a box. I ran to my mother and grabbed her arm. "Mom! Mom ...!" She smiled. I had never known her to be so beautiful.

Lini R. Grol is a free-lance writer who lives in Fonthill, Ohio.

Record review

Sing a Psalm of Joy: Psalms for Prayer and Praise



Photo: Courtesy CRC Publications

The massed, psalm-singing choir, made up of members of the Redeemer College Choir, the Adoramus-Maranatha Choir and Ambassadors Male Choir.

Marian Van Til

Sung by the Ambassadors Male Choir (Harold De Haan, director), Adoramus-Maranatha Choir (John Hunse, director), Redeemer College Choir (Christiaan Teeuwsen, director); Jan Overduin, organist. Music director: Emily Brink. Produced by Hans Altena for CRC Publications, Grand Rapids, Mich., 1989. Recorded at Redeemer College, Ancaster, Ont., using the college's 34 rank, mechanical action Reil organ.

Sing a Psalm of Joy is the fourth in a series of recordings which complement the Christian Reformed Church's 1987 edition of the *Psalter Hymnal*. The recordings are primarily intended to familiarize church members with their new hymnal but they all — this one included — could exist for the pure joy of

listening and/or for enhancing one's devotional life.

While the three previous recordings presented selected hymns and Bible songs, this one concentrates on the musical tradition unique to the Reformed tradition: psalmody.

The 1987 *Psalter Hymnal* contains only one setting of each of the 150 Psalms. Thirty-five of those are Genevan settings (in their original jaunty rhythms) — tunes which the Reformers knew and which make up the backbone of Calvinistic psalmody.

Out of the 16 Psalms on this recording, five are Genevan. Most of the other tunes used are not specifically associated with Psalm texts: two were written

early in this century (SPIRITUS VITAE; JERUSALEM), two are early American folk tunes (THE CHURCH'S DESOLATION; DISTRESS), three are 19th-century hymn tunes (DIADEMATA; ANDRE; ABERYSTWYTH), one is 16th-century composer Thomas Tallis' "Third Mode Melody" (made famous by Ralph Vaughn Williams in his *Fantasia for Strings*), and the other three are 19th-century hymn tunes (LEICESTER; CHRIST CHURCH; SYDNOR; MADRID).

While this makes for a good mix of known and unknown tunes (especially for the American segment of the church, which is much less familiar with the Genevan tunes than its Canadian Dutch-immigrant counterparts), one could have hoped for a greater sampling of the CRC's own tradition of Genevan tunes, which the church could learn via the recording.

Psalm killing

The Genevan Psalms have had a "bad press" among many Christian Reformed people for quite some time. The fundamental reason may be that most CRC North Americans, including the church's musicians, were brought up singing hymns in English and simply don't know the Genevan Psalms or the tradition — though it is (or used to be) their own.

Thus, on the few Sundays when Genevan Psalms are chosen, they are likely to be sung badly and with inappropriate tempos (usually much too slow). As the recording's organist, Jan Overduin, says, "They've sort of been killed by being turned into chorales with all the notes being long. That really distorts them." (The tendency for amateur musicians to play Genevan Psalms too slowly is probably already being curbed by the new *Psalter Hymnal*'s use of the quarter note rather than the half note as the basic beat.)

It is difficult to describe the haunting beauty and stark strength of these tunes if one has never heard them, or heard them sung and played improperly. This recording allows their beauty to break through. The timeless truths of the Psalms — their very human, earthy cries for help in despair, their exuberant shouts of praise to our Creator, their head-hanging laments for sins committed — are infused with a special kind of life by these sturdy tunes, sometimes tinged with melancholy but always robust, nevertheless. To me, though they are over four centuries old, they reflect the complexities of late 20th-century life uncannily well.

The three choirs, singing separately and combined, do an admirable job. The 30-voice Ambassadors Male Choir has some fine tenors who are unafraid of high notes. The two mixed choruses (the 36 voices of the Redeemer College Choir and the 70-voice Adoramus-Maranatha, a CRC community choir made up of members from the greater Hamilton, Ont., area) have a slightly nasal tone quality which, particularly on the Genevan tunes, is not at all offensive. It lends the performances an aura of untutored simplicity. At the same time, however, generally good diction, careful attacks and releases of phrases and appropriate dynamic changes give obvious evidence of careful preparation on the part of the individual conductors and by Chris Teeuwsen as conductor of the massed group. Only occasionally, on climactic last stanzas, do the choirs sound like they're straining to produce too big a sound.

Jan Overduin's accompanying is a model of how that should be done. Overduin is professor of organ at Wilfred Laurier University in Waterloo, Ont. He performs throughout North America and Europe, averaging about one recital a month; his many recordings are heard frequently on CBC radio. (He recently returned from a German concert tour and taping session with Radio Berlin.)

Overduin is an adept improviser and composed most of the short preludes and interludes used on these Psalms, and all of the organ harmonizations used on stanzas sung in unison. His

accompanying is never overpowering (too-loud accompaniment is, in this reviewer's opinion, the bane of congregations everywhere), is impressive without ever being showy, and is always perfectly suited to the texts of not only each Psalm, but of *each stanza* of each Psalm.

There is much variety in the music this tape presents. The tunes represent different musical styles, the three choirs allow for choral variations, two soloists provide quiet contrast to the choral singing, and a cappella singing provides additional contrast to the highly creative organ accompaniments. It's hard to imagine that anyone who loves congregational song would not enjoy this recording.

The Genevan tradition is a precious heritage that may slip away if, as Overduin says, there aren't "some people interested enough to sell it to congregations." Obviously, Emily Brink and the others associated with this recording have that interest.

"The Dutch people have something to give to this country," Overduin asserts. "It's that Genevan Psalm heritage. Some of them are already known throughout the Christian church and the older people [in Canada] still know them. The younger people will have to be taught." But, he adds, "If it's not done in the next 30 years, we'll probably lose them."

"They require slightly more effort, like a good folk song often does, because they may be a little unpredictable. But that's because they're good. Good things always take extra effort."

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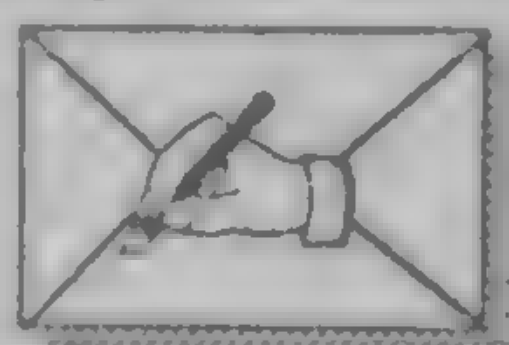
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Photo: Courtesy CRC Publications

Record producer Hans Altena, music director Emily Brink, organist Jan Overduin and Redeemer College music professors Chris Teeuwsen and Bert Polman gather in front of the college's Reil organ.

Religious glasnost: a mixed blessing

New freedoms reveal internal dissent

Mark Elliott

Just as minority national aspirations feed on and press the limits of *glasnost*, so too the church in the Soviet Union is beginning to be drawn in a number of directions with the present relaxation of some state controls on religion. That is to say, given a looser leash, religious as well as ethnic forces are proving to be centrifugal. Specifically, in what ways?

Two interrelated tensions exist here: church to state and church hierarchy to parish clergy and laity. The question of how much state involvement in church affairs should be tolerated has bedeviled church leaders and laity alike not only throughout the Soviet period but, in fact, since Prince Vladimir ordered the citizens of Kiev baptized *en masse* in 988.

The difference today is that those pressing for the decrease or disappearance of state controls on religion are beginning to have a public hearing. In December 1988, in a remarkably wide-ranging press interview, Council of Religious Affairs Chairperson Konstantin Kharchev himself argued for a much-reduced state role over church affairs.

As for internal church disputes over polity, Orthodox, Lutheran and Baptist examples suggest more pronounced and more public disagreements. Russian Orthodox Patriarch Pimen, clearly the government's candidate at his election in 1970, is thoroughly accommodating to state directives. This veteran of the *Gulag* seems permanently chastened, cautious, timid and beholden to his secular patrons. Other ex-prisoners, such as Alexander Ogorodnikov and Father Gleb Yakunin, are by contrast completely uncowed by state threats and increasingly open in their disdain for the hierarchy's passivity and compromise. In short, the greater the *glasnost*, the more we should expect to hear of internal dissension within Orthodoxy.

Just five years ago one could have counted the Latvian Lutheran Church among the most quiescent and thoroughly tamed religious communities in the Soviet Union. The startling growth in recent years of this church's reform-minded Rebirth and Renewal Movement has dramatically altered the situation. On April 11-12, 1989, the Latvian Lutheran General Synod actually replaced the standing archbishop and the entire eight-member consistory with supporters of Rebirth and Renewal. (*Keston News Service* 324, April 27, 1989.)

The registered-unregistered Baptist split dates from 1961 and therefore is no product of *glasnost*; in fact, just the opposite. Likewise, the

movement of independently registered congregations (government-recognized, but separate from the All-Union Council of Evangelical Christians-Baptists/AUCECB) began before Gorbachev. But the number of such churches has continued to increase since 1985 and should be seen as a centrifugal force. This phenomenon of autonomously registered Baptist (and Pentecostal) churches, underreported in the West, has hurt the unregistered more than the AUCECB church. Nevertheless, there is no doubt that the Baptist leadership in Moscow is uneasy with the continuing growth enjoyed by this new rival.

Denominational allegiances an additional centrifugal force

In the past, tight state controls on churches suppressed but did not end ecclesiastical disputes. The West should not be surprised if *glasnost* leads to a more open airing of theological differences, for example between Orthodox and Protestants.

Also, it should be remembered that the state played a leading role in the amalgamation of Evangelical Christians, Baptists, some Pentecostals and some Mennonites into the AUCECB. There are signs that religious *glasnost* may threaten the present composition of this union. For example, prospects appear to be improving for state-recognized, all-union administrations for Pentecostals and Mennonites, denominations that previously have had no collective legal status apart from the AUCECB umbrella.

In the last few years, state authorities have registered two Methodist churches outside Estonia (Transcarpathian Ukraine and Komi, northern European Russia). A third unregistered congregation in Tbilisi, Georgia, has attempted to join the Methodists, to date unsuccessfully. Should this small Protestant church regain the right to work in an active way outside Estonia, Baptists at least might see such a development as centrifugal.

Finally, the largest group of Christians in the Soviet Union

seeking to depart from a state-imposed union are the Eastern-Rite Catholics. (Its congregations, which pay allegiance to the Pope but have a married clergy and an Orthodox liturgy, were merged forcibly with the Russian Orthodox Church after World War II.) They are far more open in their demands for legalization than ever before, a protest movement that can only grow with the continuation of *glasnost*.

Ethnic forces affect both church and state

For one, the estimated four million officially non-existent Eastern-Rite Catholics are Ukrainians, deeply resentful of Moscow's attempts at Russification under both tsars and commissars. For their part, Russians tend to regard the Ukrainian language as a Russian dialect and Ukrainian nationalism as an illegitimate modern invention. Also, fresh demands recently have surfaced for the re-legalization of the Ukrainian Autocephalous Orthodox Church, disbanded by the state and absorbed by the Russian Orthodox Church in the 1930s.

In addition, Russian administration of Ukrainian Baptist churches could become, with continued *glasnost*, a greater point of friction than it is at present. Reliable sources suggest that there may be as many as 2,500 Baptist churches in the Ukraine while AUCECB officials have publicly acknowledged that the union has well under 1,000 congregations registered in the Russian republic. (KNS 324, April 27, 1989.) Yet, the denomination's Moscow leadership is predominantly Russian.

Will *glasnost* lead to greater demands for Ukrainian autonomy or a greater role for Ukrainians in the AUCECB leadership? The Ukraine, which U.S. scholar William Fletcher has described as the Soviet "Bible Belt," is the area of the greatest proportionate concentration of Pentecostals and Seventh Day Adventists as well.

In the 1988 Orthodox Sobor (Council) younger bishops raised questions about state involvement in church life which Patriarch Pimen never would have broached. Baptists as well evidence signs of tension between older and younger leaders. The new unofficial Baptist magazine, *Protestant*, produced by much younger people than the official *Bratsky Vestnik* (Fraternal Herald), is an unmistakable example of this age gap. The upcoming 1990 AUCECB Congress will

be the first since *glasnost* and, if the Latvian Lutherans are any precedent, could lead to the election of some younger leaders.

No gender problems?

If Christian women have had other perspectives than those expressed by men, universally in positions of leadership, they traditionally have had difficulty finding channels to express particular concerns. Should this change under *glasnost*, Orthodox and Baptist leaders could find themselves challenged in discomforting discussions on such issues as the role of women in the church, the concept of mutual submission in Christian marriage, family size and birth control, and the need for Christian fathers as well as mothers to take an active part in child-rearing.

It is interesting to note that while theology may be a centrifugal force *between* churches (such as Orthodox vs. Protestant), theological differences *within* churches would appear to be inconsequential, apart from long-term divisions over the proper interpretation of biblical passages concerning church-state relations. For the most part, Christians in the Soviet Union have not been exposed to the tradition of German higher criticism of the Bible, to theological liberalism in general, and to liberation theology in particular, which, if they have heard of it, they find scandalous.

Soviet church leaders are not unhappy to have been spared this type of Western influence. Some of the handful of

seminarians allowed to study in the West, for example, have returned to the USSR unfit for service in the eyes of church leaders. That unwelcome Western theological influences could be an incidental byproduct of *glasnost* has not been lost on the theologically conservative Christian hierarchies in the Soviet Union. Assuming the continuation of *glasnost*, the degree to which such Western theological influences of Soviet church life will prove helpful and/or harmful is an open question.

Religious *glasnost* as a centrifugal force holds forth promise and peril for the church. A church free of oppressive state controls will be free not only to serve God but also to make mistakes. But the prospect of mistakes should in no way serve as a justification for continued state interference in church life, any more than European colonialism could be justified on the basis of the likelihood of "mistakes" to be expected of inexperienced independent nations.

One of the heroes of the African independence movement, Kwame Nkrumah of Ghana, wrote of the necessity of freedom in words that ring true for Soviet Christians as well as African nationalists: "We prefer self-government with danger to servitude in tranquility."

Mark Elliott is professor of history and director of the Institute for the Study of Christianity and Marxism, Wheaton College, Wheaton, Ill.

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Public school religious education: freedom of or from religion?

Alleen Van Ginkel

The Council of Christian Reformed Churches in Canada (CCRCC) is concerned about the development of "religious education" policy in Ontario public schools. The council's stance on the issue stems from its witness against the increasing secularization within various public institutions throughout Canada.

In a letter sent last May to Dr. Glen Watson, who is heading an inquiry into religious education on behalf of the Ministry of Education, the council's Committee for Contact with the Government (CCG) advocated a policy which recognizes three things: 1) that students must be educated about the religious dimension of life and how it is expressed in the different religions present in Canadian society; 2) that students must be educated specifically about the role of Christianity in shaping Canadian society; and 3) that students must be given the opportunity to be nurtured in their own particular faith tradition.

The committee also endorsed the more detailed brief prepared by the Evangelical Fellowship of Canada (EFC), of which the CCRCC is a member. In its brief, EFC suggested that: 1) public school educators must not pretend that education is religiously neutral, but rather should convey a positive attitude toward religion and an awareness of the importance of religion to the lives of individuals and the development of culture and society; 2) the role of religion, and particularly the role of Christianity in shaping Canadian society, should be brought out "across the curriculum," i.e., in all areas of study; 3) the public school should offer courses,

appropriate to each age and grade level, which introduce students to the variety of religious commitments that are held around the world and are represented in Canada, and 4) the public schools should provide the opportunity for children to learn more explicitly about their own faith tradition. The EFC brief emphasized that, especially for elementary school children, religious education (recommendations 1-3) must be balanced with religious nurture (recommendation 4). In other words, children must have first-hand *experience* of religion, as well as *knowledge* about religion.

False neutrality

Public school religious education issues include questions about the justice of excluding independent Christian schools from public funding. As the Ontario Alliance of Christian Schools (OACS) stated in its brief to Glen Watson, the public schools are claiming falsely that they are religiously neutral and that they are therefore deserving of public funds.

The public schools should own up to the fact that they are being driven by the religion of secular humanism, or "modernism," said OACS. Furthermore, since all schools would then be recognized as being "faith-based," funding should be allocated equitably amongst all schools in the

province.

Reformed Christians are concerned about religious education also because of the needs of the children who are in the public schools and the pivotal role which the public schools currently play in shaping the citizens of Ontario.

In its letter, CCG reminded Watson of the Christian Reformed Church's long-time support for independent Christian schools, but indicated that the members of the Christian Reformed Church are not therefore unconcerned about public school education. "Many young members of our churches attend public schools," wrote CCG, and "we acknowledge the central role which public education has on the shaping of [the] province."

The religious education issue also has implications for other areas of public life: the impact of secularization on Canadian society, especially its effect on religious freedom and the place of faith-based institutions in the public arena.

These issues will soon be the focus of legal attention when the Ontario Court of Appeal will hear, in September, the case which is being brought against the Elgin County school board by the Canadian Civil Liberties Association (CCLA). The CCLA will argue that Ontario's regulation requiring religious education in the public schools in general, and Elgin County's religious education curriculum in particular, are unconstitutional because their Christian orientation violates the guarantee of freedom of religion for people of all faiths which is contained in the Canadian Charter of Rights and Freedoms.

Freedom from religion

According to Peter Jarvis, who has been retained by a group of Christian organizations which has gained intervenor status in the case, the Elgin County case will be

crucial in shaping not only government policy regarding public school religious education but also the trend of court interpretation regarding the Charter's freedom of religion clause. In a letter addressed to Rev. Brian Stiller, executive director of EFC, Jervis wrote, *The approach which increasingly seems to be adopted by the Courts... is that the Charter of Rights must be interpreted as guarantying not only freedom of religion, but freedom from religion. This interpretation of the Charter would dictate that any minority which opposed any form of government-sanctioned religious values, no matter how deeply founded in our political and cultural tradition, could enforce state-imposed secularism. Thus, many cultural and political institutions in Canadian society founded upon the Judeo-Christian tradition could be considered to be unconstitutional and be proscribed by this developing interpretation of the Charter.*

It is on the basis of the implications of the Elgin County case that the Council of Christian Reformed Churches will be deciding whether or not to join the intervenor group — the "Coalition for Religious Freedom in Education," as it is called.

Reformed Christians have been able to provide insights to the larger Christian community on this issue out of their experience with Christian school curricula and their vision for the role of the Body of Christ in a secular society. The Committee for Contact with the Government, via its representation on the EFC's Social Action Commission and its own letter to Glen Watson, has been active both directly and indirectly in this area. Dr. Harry Fernhout, senior member in philosophy of education at the Institute for Christian Studies, has contributed to the sub-committee of EFC's Social

Action Commission which prepared the brief for Watson. He also gave a major address regarding the religious education issue at a day-long conference which was held in June under EFC's sponsorship.

Citizens for Public Justice-Ontario (CPJ) has provided valuable input with its own brief to Watson and its ongoing advice about legal and political strategies in approaching the issue. In whatever form their positions have developed, the two elements common to the Reformed expressions about religious education have been: concern about the trend to shove faith-based institutions and social stances to the sidelines; and the attempt to expose the myth of educational neutrality for what it is.

No hiding

Developing a scripturally-based response to the secularization of Canadian society will require the prayerful support and insight of all of God's people in Canada. As Reformed Christians, we cannot afford to hide behind the walls of our own institutions, thinking that we are immune from secularizing trends or, even worse, exhibiting a lack of concern for the many in Canada who are "non-churched" yet hungry for God's Word.

Adjusting to the multi-faith complexities of Canadian society presents challenges not only to the public institutions of Canada but to the Christian community as well. The call to governments to be fair in their dealings with all faith-based groups, instead of attempting to smooth over all differences by imposing secular humanism, comes back to the churches.

Are we willing to examine Christian school curricula to see whether or not they meet the same standards for teaching about religious realities that we are proposing for the public schools?

In the coming years we will be asked repeatedly to evaluate our role in Canadian society as we are challenged with ensuring that Canadians are exposed to Christian views about life and society, not only to the view which denies the existence of God and spiritual realities. Are we willing to reach out beyond our own church communities and work alongside other faith-based groups, including non-Christian groups, to oppose the imposition of secular humanism on public life?

Alleen Van Ginkel is a retired school teacher and a member of the Committee for Contact with the Government, and is vice chairperson of the EFC's Social Action Commission.

To all Calvinist Contact subscribers and advertisers:

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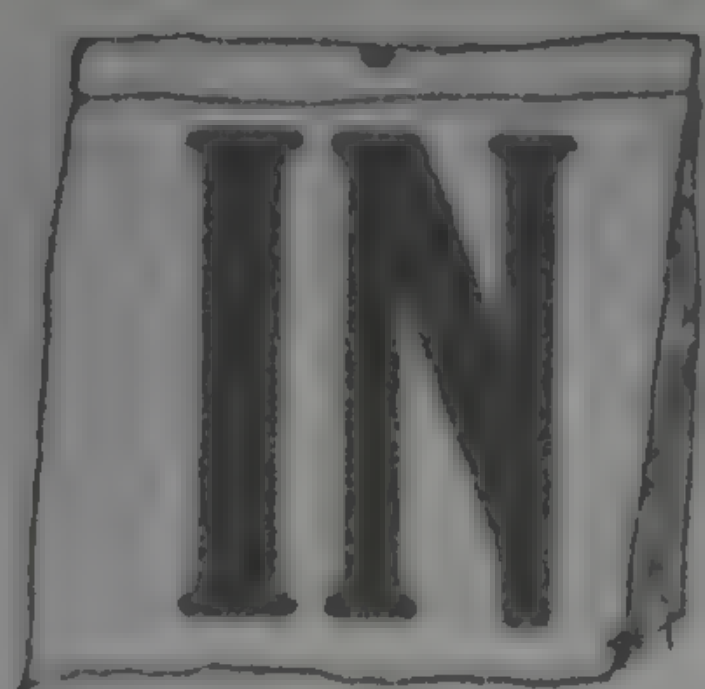
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Peter and Marja are



Dear P and M:

For the past two years, two friends and I have gone camping together. We leave our children with our respective husbands and experience a great time of friendship among us women.

This year, one of my friends was talking about our trips with a friend of hers and without thinking about it or consulting us she invited this friend along on our next trip. It wouldn't be so bad except that the person invited thoroughly annoys one of us and could potentially ruin what we consider a fairly important time away.

We're not sure how to "uninvite" this woman without it jeopardizing her relationship with her friend who invited her. Also, the three of us are Christians and the woman invited isn't. We don't want to be a bad witness for the Lord.

Any suggestions?

Dear Three's Company:

Your friend has put the two of you in a very awkward position. This should have been discussed as a threesome. It should still be talked through by the three of you together.

Initially we wanted to advise you to "uninvite" this fourth party. After all, a vacation is a time of self-restoration, friendship and enjoyment. A truly refreshing vacation has few social obligations. Those on vacation together need to click so that total relaxation is possible.

However, we've come with alternative advice.

First of all, you must express your feelings to your friend. Her invitation without your knowledge and consent was simply out of line. Insist that future vacation plans be made by mutual consent.

Second, tell her that you will welcome a fourth person along for this year only. As mature adults, commit yourselves to having a good time together.

Finally, take two tents so that some pairing off along the lines of existing friendships can take place. In this way, everyone's needs for privacy and personal relaxation can be met naturally. Create the freedom for some activities to be enjoyed in twosomes.

Go and enjoy your holidays. Make your guest welcome. Lovingly exercised, the gift of hospitality is a powerful witness and the basis for a wonderful vacation.

Dear P and M:

I'm a parent of two children, aged seven and

four. The problem I have is with television. There are some programs we don't mind letting our children watch. However, these programs are usually laced with commercials. With each commercial my children are saying they want one of whatever is advertised. Some of the items advertised the children already have in their collection of toys. Therefore we can't say to them that what is advertised is garbage.

I would not like to simply stop all TV viewing since that wouldn't be fair either. Yet at the same time I don't enjoy seeing this materialism being fostered in my children.

Do you have any ideas about this? How can I deal with this in an educational way for my children?

Dear Young Consumer Group:

Parents sometimes talk too much when a simple No will do the job. As part of their educational experience children need to understand the power of that little word over and over again, whether they're in a store, in a mall or in front of the TV. Just say "No." They'll catch on in no time.

At other times have some fun at the commercial's expense. We've heard of at least one family who spent an evening laughing at the advertisements as they came on. In fact they developed a bit of a litany of response which went like this:

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Don't overlook the alternative viewing choices available to you today. Public Broadcasting Stations (PBS) offer commercial-free programs suitable for children. A VCR gives you the option of renting material picked out by you.

In the meantime, save yourself a lot of wear and tear as a parent in this consumer society. Just say "No" — over and over again.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

Renfrew Christian seeks affiliation with public board

Bert Witvoet

RENFREW, Ont. — A small school like the Renfrew Christian school is wondering whether it can escape the fate of Cornwall Christian school, an eastern Ontario school which folded this year because of financial strain. Principal Hank Schaly and his board have started looking into a way out for their school before it is too late. They have approached the Renfrew County Public School Board to see whether alternative status within the public board is feasible.

Renfrew Christian has existed only four years (it was started under the leadership of Schaly, who moved to Renfrew six years ago) and has an enrolment of 34 pupils, K-8, for the upcoming school year. Fourteen families send these children, paying \$3,000 per family. But that takes care of only half of the \$80,000 budget. A supporting membership of 75, including the 14 families, are responsible for the rest.

The Ottawa valley is a low-income area, explains Schaly, and there is much unemployment. Consequently, the burden of paying the full shot for Christian education in a province that extends no grants to private schools is heavy. "We're getting tired of all the fund-raising activities we have to engage in," says Schaly.

Alliance opposed

The Renfrew school is a member of the Ontario Alliance of Christian Schools (OACS or District 10 of Christian Schools International) and it has asked the OACS for assistance in negotiations with the public board. OACS, though sympathetic to the plight of the Renfrew school, has said that it is opposed to the idea of becoming an alternative school within the public system and that it cannot therefore offer assistance.

OACS Executive Director Adrian Guldmond said in a letter to the Renfrew school that such a move would be contrary to fundamental principles held by the OACS. These are: there should be limited government control in education, parental rights should be respected, there ought to be a clear religious direction in education, the curriculum of the Christian school should be Christian and teachers should be committed persons, responsible to the parents, not the union. Guldmond fears that the alternative model means that these principles cannot be maintained.

Hank Schaly says he is disappointed with this response

from the OACS but that the school is not bound by OACS opposition. "We're not at a loss," he says. "We will go ahead with our negotiations. We will spell out the Christian philosophy of the school; we want to keep control of staff and admissions. We're not going to give up what we have. We have been in this [business of Christian education] too long to hand over our principles."

Long road

Hubert Huyer, past chairman of the Education Committee and now a member of the Public Relations Committee, affirms that the school is moving carefully. "It's going to be a long road," he says. "Nothing will be finalized without the approval of the membership. The membership trusts us."

So far a committee of four has made a presentation to one of the directors of the public system, says Huyer. The director advised that the school prepare a more detailed brief, which includes such items as a statement of the budget, the mechanics of running the school, a description of the philosophy of the school and the curriculum.

The committee hopes to have this brief ready for consideration by the public school board in October. According to Schaly, the county is anxious to take us in, but "with them it's all or nothing. We don't know how much we can negotiate with them, but we're willing to see where it leads."

A venture

The school has also approached the Roman Catholic Separate School Board, but so far there has been no response, says Schaly. The Ottawa Valley population is 80 per cent Roman Catholic.

For the first four years, Schaly has been the only full-time teacher/principal in Renfrew Christian School. Next year the school will have two full-time teachers, a part-time kindergarten teacher and some volunteer help. "I hope to retire from teaching in one year," says Schaly, aged 54. He wants to try his hand at something else.

In the meantime, he hopes that a project he started four years ago will not go under. "Nothing ventured, nothing gained," he says quietly, as he thinks of the negotiations this fall.

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OBITUARIES Obituaries should be composed as they are to appear in Calvinist Contact. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$35.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$10.00 per column inch			Congratulations to Michael and Hilda Vanderkeemel (nee Schoemaker) on their 50th wedding anniversary.	
NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address. Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 FAX: (416) 682-8313	BIEL-VAN HELDEN: Carl and Grace Biel and Ari and Margaret Van Helden are pleased to announce the forthcoming marriage of their children SANDRA and TIM This celebration of Christian love will take place, the Lord willing, on Saturday, July 29, 1989, at 1 p.m. in First Chr. Ref. Church, 287 Water St., Guelph, Ont. Rev. Henry Lunshof officiating Future address: 339 Highside Dr., Milton, ON L9T 1W8.	Graduation  Congratulations to Timothy Oosterhof on his graduation from Niagara College of Applied Arts and Technology. OOSTERHOF: Henry and Tinie are pleased to announce the graduation of their son TIMOTHY from Niagara College of Applied Arts and Technology, having completed the required program of study for construction engineering technology-architecture on June 10, 1989. Tim is a former graduate of Smithville District Christian High.	Deventer, Ov. Brampton, Ont. 1939 August 24 1989 Wedding text: Psalm 48:15 "For this is God. Our God for ever and ever; he will be our guide even to death." With thankfulness in our hearts, we are glad to announce the 50th wedding anniversary of MICHAEL and HILDA VANDERKEEMEL (nee Schoemaker) May the Lord continue to guide and sustain them. Their thankful children and grandchildren: Mike & Dolores — Gabriola Is., B.C. John & Linda — Brampton, Ont. Barb & John — London, Ont. six grandchildren and one great-grandchild. Home address: Holland Christian Homes, 7900 McLaughlin Rd. S., Apt. C709, Brampton, ON L6V 3N2.	1964 August 21 1989 "May the God of peace... equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever, Amen." (Heb. 13:20-21) With joy and thanksgiving to God, we celebrate the 25th wedding anniversary of our parents WILLIAM and BETTY HORDYK As a family we praise the Lord for blessing our parents for 25 years, during which they gave to us as children uncountable signs of their love, but mainly the example to serve our Lord. We love you: Leon & Kim — Hamilton Steve & Jackie — Grand Rapids Brandon Shawn — Grand Rapids Carole — Grand Rapids Lien — home Evan — home James — home We invite family and friends to celebrate with us. There will be an open house and program Aug. 19 from 8-10 p.m. at John Knox Christian School, Wyoming, Ont. Home address: R.R.#3, Petrolia, ON N9N 1R0
Thanks OOSTERHOF: A very warm thank-you to our children, friends and relatives who have made our 25th wedding anniversary so special. Thanks for the best wishes by means of cards, flowers, gifts or phone calls. We thank our heavenly Father for a most beautiful day that will have lasting memories Henry and Tinie SMINK: We want to thank the Lord for all the years he has guided us through our lives. Thanks also to each and every one who made our 60th wedding anniversary celebration a day that we shall never forget Mr. and Mrs. Hendrik and Johanna Smink and family.	DIELEMAN-VANOMMEN: Mr. and Mrs. Adrian Dieleman of Thamesville, Ont., are happy to announce the forthcoming marriage of their only daughter BRENDA to KEN son of Mrs. Gretha VanOmmen of Sarnia. The ceremony will take place, D.V., on Saturday, July 22, 1989, at 3 p.m. at Redeemer Chr. Ref. Church, Sarnia. Rev. J. Suk officiating. Future address: 1147 Fraser Ave., Sarnia, ON N7S 4V3. KORNELIUS-VUGTEVEEN: With thankfulness to God, Louis and Theresa Kornelius and John and Ann Vugteveen are pleased to announce the forthcoming marriage of their children LINETTE ANN to ANDREW JOHN This celebration will take place on Friday, Sept. 1, 1989, in First Chr. Ref. Church, Chilliwack, B.C. Pastors Arie Leegwater and Martin Contant officiating. Future address: 5700-200th St., #306, Langley, BC V3A 7S8. SNELTJES-HEERINGA: Thankful to the Lord, who has brought them together, we, Henry and Lena Snelts of Cherry Valley, Ont., and Don and Riet Heeringa of Whitby, Ont., announce the marriage of our children MARION and JOHN The wedding will take place on Saturday, Aug. 19, 1989, at 2:30 p.m. in Zion Chr. Ref. Church, Oshawa, Ont., with Rev. Karl House officiating.	Anniversaries Vlagtwedde Sarnia The Neth. Ont. 1944 July 28 1989 With joy and thankfulness to God we announce the 45th wedding anniversary of JACOB and TINI VELEMA (nee Hazelhoff) "En Jezus ging met hen." May the Lord continue to bless you richly. With love from your children and grandchildren: Joe & Clara Velema — Tottenham, Ont. Rob, Christina, Jodie, Michael, Amanda Gerrit & Hennie Velema — Cornwall, Ont. James, Derek, Gerrit Nella & Walter Sandrock — Dundas, Ont. Martina, Christian Home address: 1702 Grace St., Sarnia, ON N7S 3P9.	Jacob and ADA ZEKVELD (nee Hengeveld) on Aug. 13, 1989. May the Lord bless you and give you many more years of service for his glory. With love: Tony & Arley-Ann Zekveld — Woodstock Henry & Annette Zekveld — Clifford Leanne Marie (deceased) Harry & Evelyn Zekveld — Ancaster Dianne Zekveld John Zekveld Richard Zekveld Karen Zekveld Gary Zekveld Home address: R.R.#2, Mt. Elgin, ON N0J 1N0.	York Wainfleet 1964 July 31 1989 With thankfulness to God for all his years of blessings, we hope to celebrate the 25th wedding anniversary of our parents JIM and JOYCE TEBRAKE (nee Blyleven) May the Lord continue to bless our parents for many more years. With love from your children: Kevin Yolanda & Frank (fiance) Dwayne Charlene Dwight An open house will be held on Saturday, July 29, 1989, beginning at 8 p.m. at the Canadian Legion Hall, Morningstar Ave., Welland, Ont. (NOT at 2-4 p.m. at the residence as previously posted in the last issue.)
Marriages VANDERKLOET-LYNDE: Ed and Truus Vanderkloet of Rexdale, Ont., are pleased to announce the forthcoming marriage of their daughter CHRISTINE ANN to STEPHEN BOYD son of Charles and Elizabeth Lynde of Crystal Lake, Ill. Deo volente, the wedding will take place at 3 p.m. on Saturday, July 29, 1989, in the Albion Gardens Presbyterian Church, 80 Thistle-down Boulevard, Rexdale, Ont. Rev. Herman D. Praamsma will officiate. Future address: 1829 Buchanan S.W., Apt. 2, Grand Rapids, MI 49507.			Vacations Lakewood Christian Campgrounds R.R. #5, Forest, ON N0N 1J0 Phone (519) 899-4415 or (519) 845-3405 Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.	For Rent One-bedroom mobile home in adult park, across the lake from Cypress Gardens in Winterhaven, Fla. Book now for reduced monthly rates before Christmas. Available from Sept. 25 till Dec. 22. \$400 U.S. per month. Phone (705) 526-3395.

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Anniversaries	Obituaries	Help Wanted	Vacations	Teachers
<p>With thanksgiving to our God we are happy to announce the 45th wedding anniversary of our parents and grandparents</p> <p>TJEERD and MARTHA VISSER (nee Rozendal)</p> <p>We pray that our Lord will continue to keep them in his care for many years to come.</p> <p>The Lord willing, we hope to celebrate this joyous occasion with them on Aug. 1, 1989.</p> <p>John & Leslie Visser — Thunder Bay, Ont.</p> <p>Lindsay, Richard</p> <p>Herriet & Derk Meyer — Ancaster, Ont.</p> <p>James, Nathan, Kerri, Carly</p> <p>Anne & Guy Coull — Thunder Bay, Ont.</p> <p>Lydia, Erin, Jeffrey, Shawn</p> <p>Home address: 318 Southcote Rd., Ancaster, ON L9G 2W2.</p>	<p>In his infinite mercy our Lord called unto himself our dearly beloved mother, grand- and great-grand-mother</p> <p>SIETSKE STRUIKSMA-DEVRIES</p> <p>at the age of 83 on June 18, 1989.</p> <p>Predeceased by her husband Taeke in 1985 and sons Jan in 1945 and Pieter in 1946.</p> <p>Psalm 23 was her, and is our, comfort.</p> <p>Lovingly remembered by her children:</p> <p>George & Jenny Struiksma — Jordan Station, Ont.</p> <p>Ron & Tinie Struiksma — Vineland Station, Ont.</p> <p>Ken & Ida Struiksma — Sardis, B.C.</p> <p>Gene & Elisabeth Struiksma — Strathmore, Alta.</p> <p>John & Emme Struiksma — Calgary, Alta.</p> <p>Also survived by 16 grandchildren and six great-grandchildren, one brother and one sister in the Netherlands.</p> <p>Funeral services were held in First Chr. Ref. Church, Chilliwack, B.C., on Friday, June 23, 1989. Rev. A. Beukema of Abbotsford officiating.</p> <p>Correspondence address: Ken Struiksma, 48545 McGuire Rd., R.R.#2, Sardis, BC V2R 1B1.</p> <p>"Bless the Lord O my soul; and all that is within me bless his holy name!" (Ps. 103:1)</p> <p>On June 19, 1989, it pleased God to call home our dear wife, mother, grand- and great-grandmother</p> <p>BAUKJE (Bonnie) VANDERPLOEG (nee de Vries)</p> <p>In her 90th year.</p> <p>Lovingly remembered by Wytse (Wesley) Van der Ploeg of Bonnechere Manor, Renfrew and children:</p> <p>Felkje & Bill Beimers — Renfrew, Ont.</p> <p>Johanna Van der Ploeg — Haley Station, Ont.</p> <p>Jacoba & Ed De Vries — Haley Station, Ont.</p> <p>Mient & Marion Van der Ploeg — Renfrew, Ont.</p> <p>Geert & Gerrie Van der Ploeg — Renfrew, Ont.</p> <p>Predeceased by a son, Peter, in 1973.</p> <p>Survived by 32 grandchildren and 33 great-grandchildren.</p> <p>The funeral service was held at Hebron Chr. Ref. Church, Renfrew, Ont., on June 21, 1989.</p> <p>Rev. Bart Veldhuizen officiating.</p> <p>Correspondence address: Wesley Van der Ploeg, Bonnechere Manor, 782 Raglan St. S., Renfrew, ON K7V 1S3.</p> <p>The Lord took to himself our brother</p> <p>HENKLOPERS</p> <p>peacefully on June 16, 1989.</p> <p>Dear husband of Ann Blaneke</p> <p>Aal, Kraal Lopers — Groningen, the Neth.</p> <p>Doreen Lopers — Drayton, Ont.</p> <p>Martin & Ger Lopers — Apeldoorn, the Neth.</p> <p>Riet & Dick Bouwknegt — DeBilt, the Neth.</p> <p>Albert & Hilly Lopers — Koekange, the Neth.</p> <p>Klaas & Hennie Lopers — Smilde, the Neth.</p> <p>Mien & Harm De Boer — Hogeveen, the Neth.</p> <p>Psalm 27:1 and 14:</p> <p>"The Lord is my light and salvation — WHOM SHALL I fear? The Lord is the stronghold of my life — of whom shall I be afraid? Wait for the Lord; be strong and take heart and wait for the Lord."</p> <p>"I am the resurrection and the life, he who believes in me shall never die."</p> <p>Interment took place June 19, 1989, at 2 p.m. at the Chr. Ref. Church, Drayton, Ont.</p>	<p>Medium-size greenhouse operation is looking for a grower with some experience who is willing and able to assume some responsibility. Write to File #2524, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p> <p>We are looking for a driver/sales-person for our wholesale operation. Can start immediately. Experience not necessary; we will train you. Van Rooyen Green-houses, Vineland, Ont. (416) 562-5459.</p> <p>Retired widower looking for a woman companion, 60 years and over, to help with household chores, including cooking, in return for free room and board, in the town of Exeter, Ont. Please reply as soon as possible. Call (519) 235-1748.</p> <p>Interested in youth work? Are you enthusiastic and really care for kids? Then consider an opportunity for service in a Christ-centred residential program for children with emotional and behavioural problems. Live-in child care worker positions commence in September. Apply to:</p> <p>Mutual Support Systems R.R. #1, Perry Rd. Wellandport, ON L0R 2J0 (416) 899-2311</p>	<p>WASAGA BEACH</p> <p>Still looking for a great holiday? Come to Alton Lodges and enjoy our nine miles of sandy beach. Safe swimming for everyone. One- and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Beite, Alton Lodges, R.R.#1, Site 130, Box 8, Wasaga Beach, ON L0L 2P0.</p> <p>LANG'S RESORT</p> <p>Cottages and campgrounds RICELAKE</p> <p>Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book your '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:</p> <p>Lang's Resort R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p>BELLEVILLE, Ont.: Quinte Christian High School invites applications for a full-time or part-time teacher for the sciences and phys. education, for Grades 9-12 and O.A.C. Please send all inquiries and resume to: Quinte Christian High School, Box 158, Belleville, ON K8N 3B3. Phone (613) 968-7870 or Mike Hoyer, vice-principal at (613) 968-5609 (home).</p> <p>QUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, is in need of an additional part-time teacher (60 per cent) for Grade 5 or 6 (19 students). We therefore invite applications for this position. Please send inquiries and applications to Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).</p> <p>PRINCE GEORGE, B.C.: Cedars Christian School requires a part-time qualified teacher for computer instruction (.1 for half year) to provide teacher-in-service and student instruction. Contact J. Reems at CCS, 701 N. Nechako Rd., Prince George, BC V2K 1A2. Phone (604) 564-0707.</p> <p>WYOMING, Ont.: John Knox Christian School has a possible opening in a primary class and an intermediate class. These are half-time positions. Send your inquiries or letter of application to: William Hordyk, Principal, Box 81, Wyoming, ON N0N 1T0 or phone (519) 845-3786.</p>
Obituaries	Help Wanted	Real Estate	Help Wanted	Help Wanted
<p>"Precious in the sight of the Lord is the death of his saints." (Ps. 116:5)</p> <p>After a very short illness the Lord called home our dear friend</p> <p>TONI JANSEN VAN DOORN</p> <p>It is our sincere prayer that our heavenly Father will surround her husband Steve, her children and grandchildren with his comfort and love. Although she leaves an empty place among family and friends, we know that her joy is now complete.</p> <p>Sadly missed by friends:</p> <p>Arend & Janny Streutker — Moorefield</p> <p>Henk & Roelle Katerberg — Moorefield</p> <p>"Then I heard a voice from heaven say, 'Write: Blessed are the dead who die in the Lord from now on.' 'Yes,' says the Spirit, 'they will rest from their labour, for their deeds will follow them.'" (Rev. 14:13)</p> <p>The Lord took home suddenly</p> <p>BERNEY WAMSTEEKER</p> <p>at the age of 57.</p> <p>Dear brother of:</p> <p>Rie Vanderkooy — Lethbridge, Alta.</p> <p>Abe & Jackie Wamsteeker — Oshawa, Ont.</p> <p>Wim & Mary Wamsteeker — Pynacker, the Neth.</p> <p>Ali & Wim Van Wijk — Pynacker, the Neth.</p> <p>Nick & Gerda Wamsteeker — Lethbridge, Alta.</p> <p>Jake & Jo Wamsteeker — Grimsby, Ont.</p> <p>Hank & Ann Wamsteeker — Lethbridge, Alta.</p> <p>Betty & Wiebe Tolman — Edmonton, Alta.</p> <p>Therese & Ken Karsten — Claresholm, Alta.</p> <p>Pete & Ena Wamsteeker — Red Deer, Alta.</p> <p>Art & Tiny Wamsteeker — Fort MacLeod, Alta.</p> <p>Home address: 3524-103 Ave., Edmonton, AB T5W 0A7.</p> <p>"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." (Nahum 1:7)</p> <p>In his infinite wisdom the Lord took home, our beloved brother, brother-in-law and uncle</p> <p>TJEERD (Ted) RADSMA</p> <p>at the age of 68.</p> <p>Jacobina Radsma Vlaar — St. Catharines, Ont.</p> <p>Marjo & Piet De Heer — Ede, the Neth.</p> <p>Jill & Ray Middel — Port Colborne, Ont.</p> <p>nieces and nephews.</p> <p>June 30, 1989.</p>	<p>For rent</p> <p>Rooms available for two non-smoking males. Located Hamilton Central Mountain, five minutes to Mohawk College, 15 minutes to Redeemer College. Asking \$225 per month. Call (416) 389-7774 or (416) 389-2035.</p> <p>Two-bedroom basement apartment, non-smoker, no pets, parking privileges, close to churches/schools/facilities. Call (416) 935-9619.</p>	<p>Real Estate</p> <p>Moving to or from Thunder Bay?</p> <p>Call Don Ten Have (807) 577-4810</p> <p>Representing Midwest Realty Limited (807) 623-7404</p>	<p>Help Wanted</p> <p>Christian Stewardship Services, a charitable organization giving educational leadership in personal stewardship as well as in charitable giving, seeks a full- or ¼-time</p> <p>STEWARDSHIP OFFICER</p> <p>to conduct seminars and advise clients.</p> <p>Inquiries held in strict confidence. Position description and requirements available upon request.</p> <p>Apply in writing to: CSS #210-455 Spadina Ave., Toronto, ON M5S 2G8 (416) 598-2181</p>	<p>Help Wanted</p> <p>Landscape Designer</p> <p>Full-time position available immediately for qualified individual who is willing to learn computer designing. Apply to:</p> <p>Connon Nurseries C.B. Vanderkruk Holdings Ltd. 383 Dundas St. E., Box 1218 Waterdown, ON L0R 2H0 (416) 689-8756</p>
	<p>Accommodations</p> <p>QUELPH</p> <p>Person wanted to share house in Guelph. Suits university student. For information call (519) 763-7896.</p> <p>Bed and Breakfast</p> <p>Enjoy Dutch hospitality in beautiful Midland close to St. Marie and Martyr's Shrine and boat tours. Double: \$35, Single: \$30 per night. Phone (705) 526-3395.</p>	<p>Real Estate</p> <p>Moving to Guelph?</p> <p>Are you looking for a home close to the Christian Reformed Church and John Calvin Christian School? We have a lovely three-bedroom bungalow with basement income potential on 66-to-80-ft. lot, within a block of both. \$172,900. Call Luke Vos (519) 837-1090, business. Sales representative Peter J. Ellis, Real Estate Ltd. Realtor.</p>	<p>Store Manager</p> <p>Full-time position for busy store. Applicant must have good common sense, people knowledge. Experience is a definite asset. Apply to:</p> <p>Connon Nurseries C.B. Vanderkruk Holdings Ltd. 383 Dundas St. E., Box 1218, Waterdown, ON L0R 2H0 (416) 689-8756</p>	
	<p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i></p> <p>Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>			

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Calendar of Events

July 30	Dutch service at 3 p.m. led by Rev. P.W. De Bruyne at the CRC, Ancaster, Ont.	Sept. 22-23	All-Ontario CCM-CRC Conference in Maranatha CRC, Woodstock, Ont. Theme: "Contending for the faith according to the Word." For info. call (416) 562-5196.
Aug. 4-7	31st ICS Niagara Family Conference, Fort Erie, Ont. Keynote speaker Dr. Harry Fernhout on: "Educating Disciples: Shaping Memory and Vision." For info. call (416) 979-2331.	Sept. 23	Coffee Break & Story Hour Inspirational Rally 1989 at Redeemer College, Ancaster, Ont. To register contact: Olga Anjema, R.R.#2, Wyoming, ON N0N 1T0 or phone (519) 786-5557.
Aug. 12-13	50th Anniversary of the CRC, Houston, B.C. Plan now to attend. For info. write to Anniversary Committee, Box 6, Houston, BC V0J 1Z0.	Sept. 30	"Building a Better Workplace," A CLAC-sponsored conference from 9 a.m. - 3 p.m. at Redeemer College, Ancaster, Ont. Keynote speaker: Dr. John Redekop. Workshops led by Mark Larratt-Smith, Neil Roos and Ed Vanderkloet. To register call (416) 670-7383.
Aug. 17	Senior Citizens' Day at Lakewood Christian Campgrounds, Forest, Ont. Speaker, special music and grandparents' mini-olympics. Bring own lunch!	Oct. 4-16	Return engagement — "Trumpet and Organ" series. The Brouwer Brothers and organist Andre Knevel. For info. call Edward N. Zwart at (416) 643-3151.
Aug. 19	Second "Dryberse Dag" at 10 a.m. at Pinehurst Conservation Park, Paris, Ont. For info. call M. Booy (519) 269-3718 or B. Smit (416) 957-7617.	Oct. 11	Fall rally of the Ottawa region CRC Ladies League commemorating 35th anniversary. Location: Athens, Ont. For info. contact Mrs. Isabel Wouda, Box 359, Cobden, ON K0J 1K0.
Aug. 19	Reunion picnic for Hastings and Campbellford. For info. contact A. Kloosterman at (705) 696-2834.	Oct. 14	Organ recital by John Wm. Vandertuin at Redeemer College, Ancaster, Ont. at 8 p.m.
Aug. 23	Organ recital by John Wm. Vandertuin at 8 p.m. at Oratoire St Joseph, Montreal, Que.	Oct. 20-21	25th anniversary celebrations of London District Christian Secondary School, London, Ont. For info. contact Henk Vandezande at (519) 455-4360.
Sept. 3	Dutch service at 3 p.m. led by Rev. J. Kuntz at the CRC, Ancaster, Ont.	Oct. 21	30th annual meeting of the All-Ontario Diaconal Conference. At John Knox Chr. School, Brampton, Ont. Theme: "Encourage One Another." Open to all! For info. call Ben Vandezande at (416) 646-4511.
Sept. 14	CFFO Prov. Board meeting from 10 a.m. - 4 p.m. in the CRC, Georgetown, Ont. For info. call (519) 837-1620 or 338-3214 (p.m. only).	Oct. 21	1989 All-Ontario Holy Spirit Conference at Kennedy Rd. Tabernacle, Brampton, Ont. For info. about registration contact Christian Communications Centre at (416) 890-3222.
Sept. 16	32nd annual convention of the Ontario CRC School Association. Theme: "Let's get enthusiastic for the Lord." From 8:30 a.m. - 4:30 p.m. at Providence CRC, Beamsville, Ont.	Nov. 3-4	25th anniversary of the Christian School, Agassiz, B.C. Former teachers, alumni and friends are invited. For info. contact Mrs. B. VanderVeen, Box 858, Agassiz, BC V0M 1A0 (604) 796-2848.
Sept. 20-24	25th anniversary of Trinity Christian School, Burlington, Ont. Sept. 20: Opening kick-off day starting at 11:30 a.m. Massed student choir, tree-planting ceremony and luncheon with honoured guests, including the Hon. Lincoln M. Alexander, Lieutenant Governor of Ontario. Sept. 22: Reception and banquet starting at 6 p.m. in the Royal Botanical Gardens Banquet Hall. Speaker: Mel Elzinga. Sept. 23: Open house at the school from 12-4 p.m. Sept. 24: Special church service at 3 p.m. in Park Ave. Church led by Pastor Jerry Hoytema. For info. call (416) 336-5619.	Nov. 9	CFFO Provincial Board meeting from 10 - 4 p.m. in the CRC, Georgetown, Ont. For info. call (519) 837-1620 (a.m.) or (519) 338-3214 (p.m.)

Weekly Puzzle by Louis Santrey

ACROSS

1 Cubicle

5 Literary work

9 Narrated

13 "— with a View"

15 Ms Cantrell

16 Listen to

17 Director and writer

19 Diamond source

20 Unyielding

21 Swift plane

23 Christmas drinks

25 Chamber group

26 Tyson weapon

29 Triton

31 Odense natives

34 Keatsian product

35 53

37 Free-for-all

39 Singer and actress

43 Wild time

44 Czech or Sorb

45 Ship weight

46 Dance

48 Summers: Fr.

50 Notable period

51 Bread spreads

53 "Desire Under the —"

55 County Kerry capital

57 Talkative

60 Author Stoker

61 Near and dear actress?

65 See 28D

66 River to the Rhine

67 Actor Richard from Chicago

68 Paradise

69 Lean-to

70 Raced

DOWN

1 Crow call

2 Cupid

3 Swag

4 Heavy fabric

13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70

5 Building wing

6 Bosom buddy

7 Motionless

8 Hoax

9 Singer from Wales

10 Acting award

11 Furnished

12 Color

14 Cohen the comic

18 Lansbury of "Murder, She Wrote"

22 NBA Heat's home

24 Cheese type

26 Assignments

27 Conform

28 Yankee great

30 Lord or lady

32 Happily

33 Madrid man

36 Furious

38 Ms Millay

40 Actor Richard

41 August

42 Author Waugh

47 Gr. letters

49 Hit

52 Biblical pause

54 Bowler's woe

55 Walked

56 "A — to Live"

58 Marco —

59 Belg. river

60 Short farewell

62 Previous to

63 Beatty

64 Study

Marriages

TAMMING-VAN GEEST:
John and Hilda Tamming of Georgetown, Ont., and Art and Joyce Van Geest of Grimsby, Ont., are pleased to announce the marriage of their children

ANITA JOYCE
and
GORDON EDWARD

The marriage will take place, the Lord willing, on Saturday, Aug. 26, 1989, at 10:30 a.m. in Willowdale Chr. Ref. Church, Rev. Sid Couperus officiating. Future address: 374 Lake St., Grimsby, ON L3M 1Z8.

Birthday



Congratulations to John Tamming, Sr. on his 85th birthday.

Church news

Christian Reformed Church

Accepted
— to Simcoe, Ont., Cand. John Roke.
— to Coquitlam, B.C., Rev. Kenneth Baker of Immanuel, Hamilton, Ont.

New clerk
— First, Drayton, Ont.: Hilbert Rumph, Box 129, Drayton, ON N0G 1P0; (519) 638-2053.

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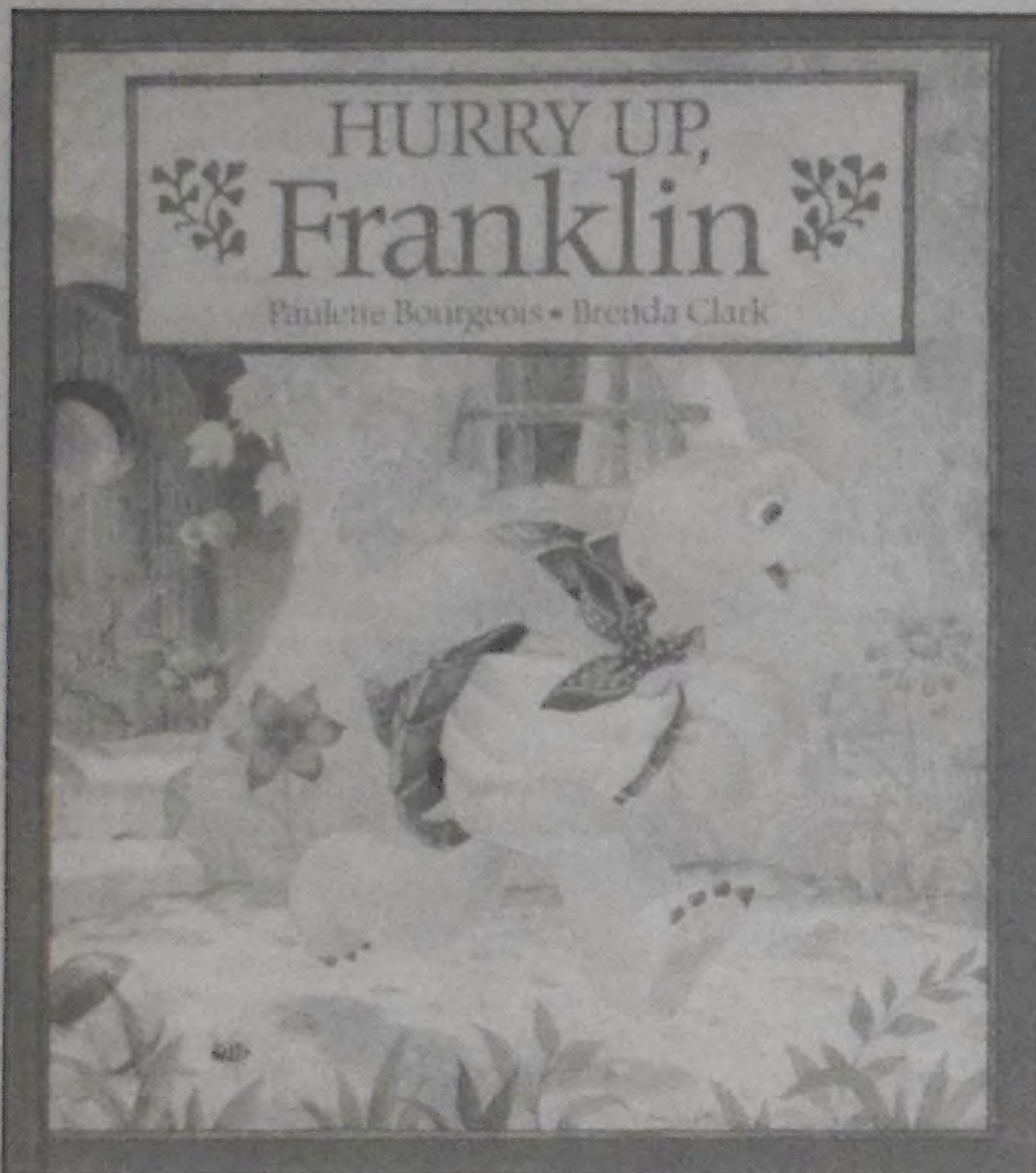
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Books

Robert VanderVennen, book review editor

Children's stories

A story to which children can relate



Hurry up, Franklin, Paulette Bourgeois, illustrated by Brenda Clark. Toronto: Kids Can Press Ltd., 1989. Hardcover, 32 pp., \$10.95. Reviewed by Doro Bakker, Orangeville, Ont.

Franklin was slow. Even for a turtle. When he set off for Bear's house one day, his mother sent him off with the all-too-familiar, "Hurry up!" ringing in his ears. Franklin meant to hurry except there

was so much to grab his attention along the way. There was Rabbit who insisted on a game of leapfrog and Otter who tempted him to go slipping and sliding down the river bank. When Fox tried to coax him to play, Franklin remembered his mother's words just in time and off he rushed.

In his haste Franklin met someone even slower than himself. Not feeling at all confident himself, Franklin put on a brave face and assured

his friend that they'd not arrive late at Bear's place. Sure enough, much to Franklin's relief, the pair arrive just in time to shout with all the animals already assembled, "Surprise! Have a happy birthday, Bear!"

Paulette Bourgeois wrote *Hurry Up, Franklin* for three-to seven-year-olds. Being slow is a theme to which many preschoolers can relate. How good to hear the familiar admonition "hurry up" being directed at someone else. How reassuring to find that lots of people are distracted en route.

Young children will enjoy the repetition of the directions to Bear's house and will soon join in the chorus, "It's just along the path, over the bridge and across the berry patch." There's a wonderful element of suspense and surprise in the story, just the type the preschool crowd appreciates. Will Franklin make it on time?

Brenda Clark's colourful illustrations complement the story line and make this a visually pleasing book.

Did you know ...

that most books published since 1850 are rapidly aging—or already destroyed? These "modern" books are printed on acidic paper which deteriorates rapidly. "Old-fashioned" pre-1850 alkaline paper has a prospective life of several hundred years.



Friends of God

Wayne Brouwer

Endangered species

"Help, Lord, for the godly are no more; the faithful have vanished from among men." (Psalm 12:1)

The latest word arrived from Greenpeace in this morning's mail: "The world's dolphin's are being *decimated* through a deadly combination of commercial greed and plain human carelessness." Without public outcry, "more than 375,000 of these sensitive, intelligent animals" will be slaughtered in the next year.

It's a tragedy and no human being, authorized by the Creator to mind his world, can ignore the scandal.

Causes

"Commercial greed," says Lesley Scheele of Greenpeace, "and plain human carelessness." That's what does it. When those two forces rule, life loses its importance. Commercial greed defines values in terms of profit. Carelessness takes the heart out of our relationships with things or people.

Albert Camus has a little scene reflecting that in his powerful novel *The Fall*. A well-known gentleman is walking the streets of Amsterdam one night and he hears a sharp cry. A woman has fallen into the canal. She's splashing about, yelling for help. Thoughts come rushing to his mind: of course he must help; but ... he's a respected lawyer; should *he* be the one to get involved in this? After all, who knows what's been going on? Maybe she's a woman of the streets and people would assume he'd been with her! Maybe she's been attacked and her assailant is still lurking in the shadows! Maybe

But by this time, he doesn't have to worry anymore. The splashing has stopped. The woman has drowned. The lawyer is safe, all his marketable values still intact. And Camus closes the scene with these words: "He did not answer the cry for help. That is the man he was."

Tragedy

The same tragedy is reflected in Psalm 12. David laments for an endangered species, a vanishing breed. It's not the dolphins and it's not the dinosaurs. It's the community of faithful and godly people who once testified of their religious commitments. It's the race of humans who had a measure of integrity and carried themselves with divine dignity.

"The godly are no more!" cries David. In the words of that mournful folk song: *Where have all the flowers gone, long time passin'?*

Commercial greed got them, he says. "Who is our master?" they say (4), and the weak are sold for a mess of pottage (5). Carelessness is their way of life. "The wicked freely strut about when what is vile is honoured among men" (8).

And when the godly vanish, the conscience of the people disappears. Babies are aborted, ethnic groups are brushed aside in bigoted disdain, the earth is raped and the skies are polluted. Jesus once asked, "When the Son of Man comes, will he find faith on the earth?" (Luke 18:8). "I don't know," David would reply. "I'm not sure anymore!"

Hope

Thankfully, David doesn't allow our righteousness to take on Elijah's martyr complex: "I, only I, am left, and they seek to take away my life as well!" Nor does he abandon us in remnant suffering: "Well, that's just the way it is these days!"

He expects God to do something about it, to enact a new law of protection, or to revitalize the species with fresh energy and life. And that's what God does, when Psalm 12 becomes a regular prayer. "O Lord, *you will keep us safe*" (7).

There's no magic formula, though. There's only Christ's Church. A school of dolphins swimming together can break the nets hung for them in the sea. A company of those faithful to God can shatter the grip of commercial greed and carelessness.

The race is endangered. The species is vanishing. The conscience of society is dying. But there's the Church

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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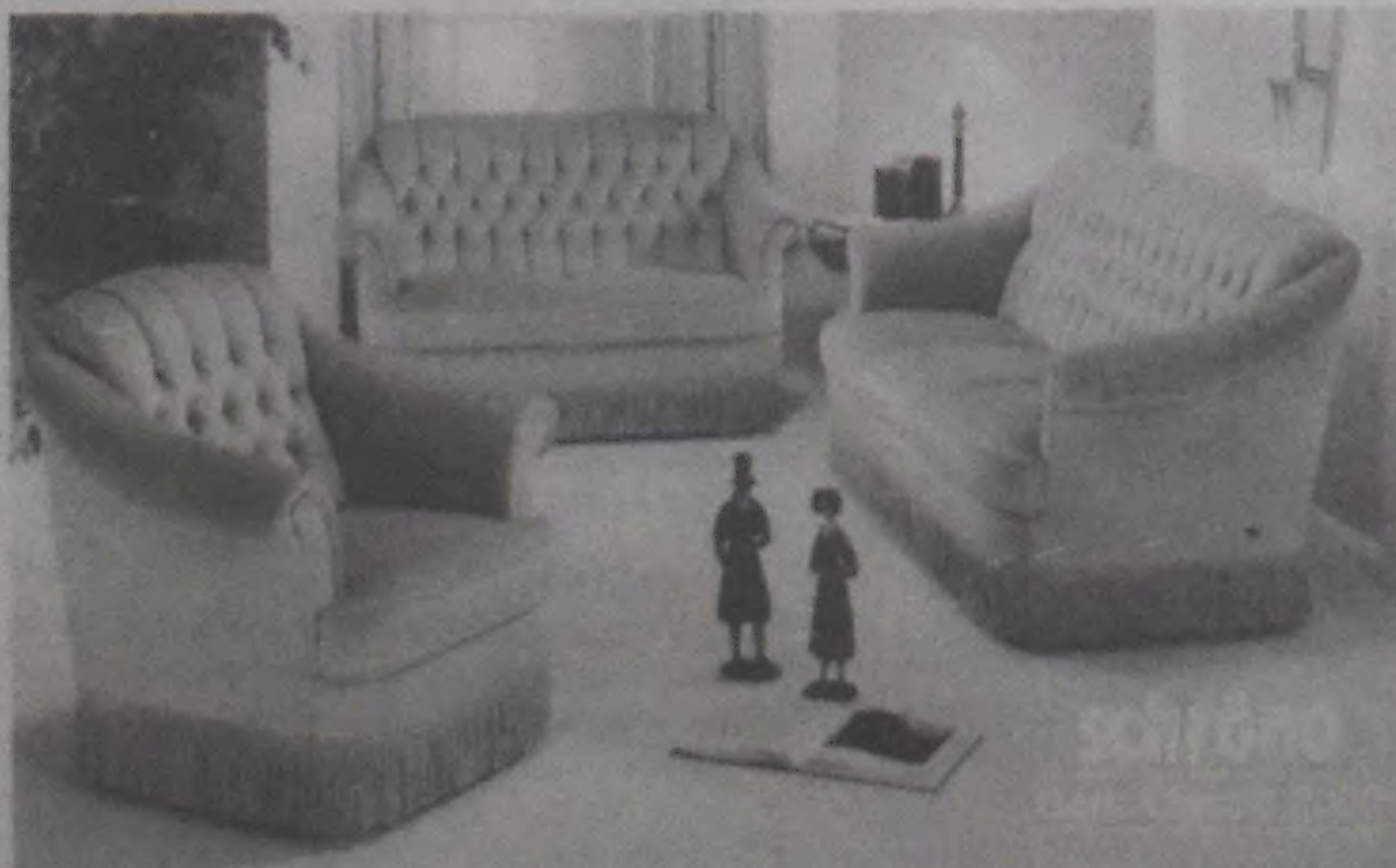
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